CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, MAY 9, 1835. NO. 717.—VOL. XIV.—NO. 39.

RELIGIOUS MISCELLANY.

MURDER OF THE AMERICAN MISSIONARIES AT SUMATRA.

We gave a brief account of the circumstances of the lamented and tragical death of Messrs Lyman and Munson, when the news first reached this country, but have been requested to give a more detailed account. We copy such an account from the last number of the "Calumet," compiled by the Editor of that work, with valuable comments of his own. It will be perceived that he alludes to another "tragical event" before related; and that is the assault upon, and burning of Qualla Battoo, Sumatra, by the officers and men of the Frigate Potomac, pursuant to orders from the President of the United States. Ed.

We have, already related one tragical event, which happened in this island: it is our painful duty, now, to relate another. We have visited the Missionary Rooms in Boston, and seen all the correspondence on this melancholy subject, and have compiled the following account, partly from the letters received from India, and partly from the Missionary Herald: inserting some particulars which were omitted in the Herald, and omitting the greater part of what was inserted;—sometimes using the language of the Herald, sometimes of the letters, and sometimes our own.

It is well known to the Christian public, that the Rev. Henry Lyman, of Northampton, in the State of Massachusetts, and the Rev. Samuel Munson, of New Sharon in Maine, having placed themselves under the direction of the Board of Commissioners for Foreign Missions, left this country on the 10th of June, 1833, and arrived at Batavia on the 30th of September, where they remained until April 8th, when they left their wives behind, and commenced their travels for the purpose of exploring the islands of the Indian Archipelago, especially the Malayan group. The end to be accomplished, was to communicate to the Christian public more full and definite information respecting this large and almost wholly neglected portion of the heathen world; and also to ascertain where there were important posts which might be occupied by other missionaries who might afterwards be sent into that quarter of the world. They arrived at Padang, a Dutch settlement on the south-west coast of Sumatra, on the 26th of April, and at Tapanooly, also a Dutch settlement and fort, on the 17th of June, where they remained six days.

Their object was to penetrate through the Batta country to a great lake in the interior, called Tobak. This, Bonnett, the Dutch post-holder, thought they might do in the course of one month; but there seems to have been different opinions about the safety of the attempt, the Battas, who are the principal tribe in that part of the country, having been differently represented by different travellers.

Sir Stamford Raffles, for many years British Governor in the island, and well acquainted with the inhabitants, informs us that the Battas are an extensive and populous nation, occupying nearly one half of the island and numbering between one and two millions. They can read and write, and their religion is nearly related to Hindooism, but they acknowlhdge one, and only one, great God. They are warlike, and extremely fair in all their dealings, but they are cannibals, who eat the flesh of criminals and prisoners of war, but the governor speaks of them as possessing many virtues. He thought that no danger was to be apprehended from travelling among them, and had contemplated a journey to the same lake. Respecting this tour he remarks, "lady Raffles will, I hope, accompany me; I am perfectly satisfied that we shall be safe, and I hardly know of any people on whom I would sooner rely, than on the Battas." It does not appear, however, that the contemplated journey was ever performed.

The British Baptists have had a missionary establishment at Tapanooly, which commenced in 1820. They penetrated into the country, intending to reach the great lake, but the sickness of one of them compelled them to return. They were every where well received, and gave abundant testimony to the "quiet and harmless" character of the inhabitants, notwithstanding the cannibal practice mentioned above. They settled among the Battas and established schools among them, and seemed to be making great progress, when death arrested it, and no missionary has since gone among them, until our unfortunate countrymen went.

They commenced their journey from Tapanooly, on the 23d of June, accompanied by two attendants, whom they took with them from Batavia, together with an interpreter, a police runner, and ten coolies to carry their baggage, all of whom were furnished by the post-holder at Tapanooly, who with another Dutch officer attended them beyond Tapanooly, and then bade them adieu. The road soon became exceedingly difficult, consisting of hills and ravines, covered by thick forests. So steep were the hills in many places, that they were obliged to ascend them by means of rattans tied to the tops of rocks. The thickets were dense, but sheltered from the burning sun. It was only at the end of each day's journey, that they found any thing like a village. There were no scattered houses, and they met but few natives during the day. They travelled of course on foot, making ten or twelve miles each day. When they arrived at a village they were immediately surrounded by a multitude of natives, men, women, and children, who showed no sort of timidity, but came boldly up to the travellers, and examined their persons and dress with great eagerness.

The remainder of the history is derived from Si Jan, their servant, whom they had taken with them from Batavia, and who returned to Batavia, and gave the following account to the Rev. Mr Medhurst, a missionary there, by whom it was sent to the Missionary Rooms in Boston.

"About four o'clock in the afternoon of Saturday, June 28th, they came suddenly upon a log fort, occupied by a number of men, armed with muskets, spears, &c. They had advanced within about a hundred yards of the fort. On spying the fort and the men, the interpreter offered to go and parly with them. But no sooner had he arrived at the fort than they found about 200 armed natives coming upon them from the side and from the rear. The coolies immediately threw down their burdens, and fled on the other side. The interpreter also disappeared. The Battas came on brandishing their weapons in a very alarming manner. The two brethren pushed their weapons aside with their hands, and entreated them to wait a little and come to an explanation, taking off at the same time their hats, and throwing them both some tobacco which they had. This not satisfying the rabble, Mr Lyman delivered up his pistols, as did also Mr Munson, which were received and handed into the fort; but the disturbance continued. Mr. Lyman then asked Si Jan for the musket which he carried, and Si Jan refused to deliver it up, saying he should be left defenceless. Si Jan even offered to fire, but Mr Lyman withheld him, and asked for the gun for his own use. Si Jan gave it to him accordingly, and Mr Lyman handed it over to the Battas. Mr Lyman then told Si Jan to call the interpreter. Si Jan run a short distance to call him, but not seeing him, he turned round to go back to Mr Lyman, when he heard the report of a musket, and saw Mr Lyman fall. The Battas shouted, the shout was returned from the fort, and a rush was made upon Mr. Munson, who was immediately pierced through with a spear, and fell. Another shout followed. The cook, who had on a jacked given him by Mr Munson, was the next victim." On seeing the fate of the two missionaries, he attempted to escape, but was pursued, and cut down by a blow from a cleaver. Si Jan now ran for his life, secreted himself in a thicket, and at length found his way to Tapanooly.

Thus ends the sad account of the massacre of the first missionaries, who, in modern times, have died by violence; and it is worth while, seriously to ask the cause of the melancholy event, which has so unexpectedly clothed the American churches with mourning.

If we look back to another event which took place in this island not long before this, we may find a solution of the mystery. The place, where the missionaries were killed, was only about one hundred and fifty miles from Qualla Battoo, and it cannot be supposed that the Battas were ignorant of the conduct of our countrymen there, and when they found white men, Christians, Americans, from whom the natives of Sumatra had received so many wrongs, had been so much ill-treated, abused, plundered and slaughtered, attempting to explore their country, is it strange, that these ignorant savages showed no more mercy to the missionaries, than the countrymen of the missionaries had shown to their countrymen? When Christians set such examples what are we to expect from pagans?

It is well known, that the American Board of Commissioners for Foreign Missions, do not allow their missionaries to carry arms to defend themselves against the attack of any people under heaven, savage or civilized, trusting to God alone, and to their character of minister of the Prince of Peace for their protection. It must, therefore, be presumed, that the arms which the missionaries had, were solely for the purpose of defending themselves against wild beasts, serpents, &c. or to procure food in that desolate country; but the natives would not have known this. They saw the missionaries and their attendants armed, and they saw that they were of the same pale-faced race, that had destroyed a village but a little distance from them and slaughtered the inhabitants, and that they spoke the same language, and they probably knew that they were of the same religion. But notwithstanding all this, had the missionaries been unarmed, they probably would not have been hurt. Instead of unarmed ministers of peace they appeared, to the natives, as foes who, overcome by numbers, gave up their arms: and they did to our countrymen as our countrymen did to theirs. So true it is, that "those who take the sword shall perish with the sword."

When the inhabitants of Sumatra had killed three of our seamen—on what provocation we know not, probably for no particular offence of which *they* were chargeable, our government sent out a frigate to chastise the nation, punishing the innocent with, or rather instead of, the guilty. Now, when two of our beloved Christian ministers, who visited Sumatra, not for gain but to carry the gospel to the benighted nations, are murdered, why does not the government send out another force to chastise them? The very supposition strikes the reader with surprise. But why does it? It is because every man, almost instinctively, perceives the discrepancy between war and Christianity. As well might Belial unite with Christ, as war with his religion. It would be utterly incongruous, and our consciences tell us so, otherwise we should as soon think of defending our missionaries, or avenging their death by the sword, as we should of doing the same thing for our seamen.

Oh! when will the church of Christ arise and do her appropriate duty? When will she give her *unequivocal* testimony against a diabolical custom, which not only brutalizes those Christians who engage in it, but which prevents the gospel from spreading among the nations, and bars the doors of heaven against the heathen? For the world can never be converted to God, until war is banished from Christendom, or at least from the church of Christ.

MORAVIAN MISSIONS AMONG THE HEATHEN.

The *United Brethren*, commonly called *Moravians*, are comparatively little known in this country. Their *Missions among the Heathen*, however, have recently attracted some attention, and excited an interest in the minds of other Christians of different denominations. The ancestors of the Moravian Brethren had been a Church of martyrs and confessors for many years before the Reformation; being the genuine followers of the Bohemian witness of the truth, John Huss, who in the year 1415 sealed his testimony of the Gospel with martydom. They were the first who employed the art of printing for the publication of the Bible in a living tongue; and when Luther, Calvin, and their coadjutors arose, to testify more successfully against the prevailling errors of the day, the Brethren submitted to them their tenets and discipline, and received assurances of cordial approbation. But, as the Reformation did not extend to Bohemia and Moravia, they had to suffer renewed persecutions, until, toward the close of the 17th century, they ceased to be publicly known as a Church; and their Bishop, John Amos Comenius, publishing a history of the Brethren, bequeathed these memorials to the Church of England. Subsequently, the Church of the United Brethren was revived by some emigrants from Moravia, who in 1722 found an asylum on the estates of Count Zinzendorf, a pious nobleman in Lusatia. There they built a village, named Herrnhut, which is now their principal settlement, and from whence they have gradually spread to other countries on the continent of Europe, to the British Isles, and to North America. When the Moravian exiles scarcely amounted to a few hundred souls; the Missionary spirit was poured out upon them with such constraining influence, that within eight or nine years, they sent Missionaries to the West India Islands, to Greenland, to the natives of North and South America, to Lapland, to Algiers, Guinea, the Cape of Good Hope, Ceylon, and subsequently to Tartary, the Nicobar Islands, to Persia and Egypt. Some of these attempts proved abortive; out, after a century of humble, yet presevering labor, attended by the blessing of the great Head of the Church, without whom we can do nothing, the United Brethren now have more or less flourishing missions in the following countries:

Missions.	Com-menc'd	Sta-tions	Mis-'aries	No. of Souls	No. of Com'ts
Greenland,	1733	4	25	1820	840
Labrador,	1770	4	31	895	320
N. Am. Indians,	1734	2	8	349	70
Danish W.I.Islands,	1732	7	36	9435	4000
Jamiaca,	1754	7	19	4496	1450
Antigua,	1756	5	22	13,836	5110
St. Kitts,	1775	3	10	4840	1150
Barbadoes,	1765	2	6	1603	300
Tobago,	1709	1	4	253	18
Surinam, S.America.	1735	1	14	3353	1200
South Africa,	1736	6	39	3099	1060
		42	214	44,479	15,518

Of the above, 2,715 are Greenlanders & Esquimaux.
" 349 " Indians of various tribes.
" 38,316 " Negroes and people of color.
" 3,099 " Hottentots and other natives tives of South Africa.

In sustaining these extensive missionary operations, which, from the first, have been a *work of faith*, the "little strength" of the United Brethren has been kindly aided by friends of missions in other Christian denominations, particularly in Great Britain; which is acknowledged with heartfelt gratitude. But so numerous and pressing are the calls from various quarters to extend the sphere of their missionary labors, and so inadequate are their resources, though applied with the utmost economy, to meet the increasing annual expenditure, that, in consideration of these circumstances, and in view of the kind encouragements held out to them by worthy friends beyond the pale of their own Church, they take the liberty, though reluctantly and with diffidence, to submit this simple statement to a generous Christian public: in humble reliance upon our common Lord and Master, whose parting injunction, "Go ye into all the world, and preach the Gospel to every creature!" is sacred to all his true followers; and to whose adorable name they desire ever to ascribe all the glory.

The following notes are added by the Editor of the Recorder, from whose paper the above account is copied.

Donations for the Moravian Missions will be received and forwarded by Charles Tappan, No. 78, or Charles Stoddard, No. 74 State Street.

John Amos Comenius, we believe, was once elected to an office in Harvard College. Will some one give us the particulars?

[From the Eclectic Review.]

ENGLISH DISSENTERS

We think that Protestant Dissenters may be fairly congratulated, both upon the present state of the ecclesiastical controversy, and upon their improved political position. If the Church has not become more tolerant, the State has become more wise. If a bishop can be found to give his sanction to a publication in which the devil is styled the 'first Dissenter, and dissent is affirmed to be as great a crime as drunkenness; if a Cambridge Professor chooses to denounce the nonconformity of Baxter and Howe, of Watts and Doddridge, as 'unscriptural and unjustifiable;' if prelacy has not lowered its haughty pretensions, nor bigotry learned to recognize the equal claims of those who hold the same faith, but follow not the same ritual; still, Dissenters have the satisfaction of knowing that their claims to legislative relief, once contumeliously derided, are now admitted by the Legislature, while their admission to the privileges of the national seats of learning has been spontaneously advocated by many learned individuals who rank among the brightest ornaments of one of those Universities. Among the educated laity, generally, a surprising difference is observable in the tone and language in which Dissenters are now spoken of, compared with what was prevalent a very few years ago. This growing liberality on the part of lay churchmen, is in striking contrast to the unmitigated bitterness and even ferocity of too many among the clergy. And it is a melancholy fact, that while the high church party have been softening their tone towards Dissenters, the evangelical party have, in several instances, discovered a more intolerate and haughty spirit than their more secular brethren. Strange to say, while the statesman is holding out the olivebranch, the minister of the gospel is seen brandishing against 'us the sword unsheathed.' The coarse defamer, the venal and worthless renegade finds an honored place among groups of assembled clergy, and abuse of the Disssnters is a sufficient passport to even episcopal favor. But the clergy altogether mistake the spirit of the times, if they think that, by the course they now seem to be bent on pursuing towards the Diseenters, they will strengthen their cause and increase their influence in society.

CHRISTIAN CHEERFULNESS.

Letter of Bishop Hall to his Father-in-law.

You complain of dulness; a common diease; and incident to the best minds, and such as can most contemn vanities. For the true worlding hunts after nothing but mirth; neither cares how lawless his sports be, so it be pleasant: he feigns to himself false delights, when he wants; and, if he can pass the time, and chase away melancholy, he thinks his day spent happily. And thus it must needs be: while the world is his god, his devotion can be but his pleasure. Whereas the mortified soul hath learned to scorn these frivolous and sinful joys; and affects either solid delights, or none; and would rather be dull for the want of mirth, than transported with wanton pleasures. When the world, like an importunate minstrel, thrusts itself into his chamber, and offers him music, unsought; if he vouchsafe it the hearing, it is the highest favor he dare or can yield. He rewards it not; he commends it not; yea, he secretly loathes those harsh and jarring notes, and rejects them: for he finds a better concert within, betwixt God and himself, when he hath a little tuned his heart with meditation. To speak fully, the world is like an ill fool in a play; the Christian is a judicious spectator, which thinks those jests too gross to be laughed at; and therefore entertains that with scorn which others with applause.

Yet, in truth, we sin, if we rejoice not. There is not more error in false mirth, than in unjust heaviness. If worldlings offend, that they laugh when they should mourn; we shall offend no less, if we droop, in cause of cheerfulness. Shall we envy, or scorn, to see one joy in red and white dross; another, in a vain title: one, in a dainty dish; another, in a jest: one, in a book; another, in a friend: one, in a kite; another, in a dog: while we enjoy the God of heaven, and are sorrowful? What dull metal is this we are made of? We have the fountain of joy, and yet complain of heaviness. Is there any joy without God? Certainly, if joy be good, and all goodness be from him, whence should joy arise, but from him? And, if he be the author of joy, how are we Christians, and rejoice not? What! do we freeze in the fire, and starve at a feast? Have we a good conscience, and yet pine and hang down the head? When God hath made us happy, we do make ourselves miserable?

When I ask my heart David's question, I know not whether I be more angry, or ashamed at the answer; Why art thou sad, my soul? My body, my purse, my fame, my friends, or perhaps none of these: only I am sad, because I am. And what if all these; what if more? when I come to my better wits. Have I a father, an advocate, a comforter, a mansion in heaven? if both earth and hell conspire to afflict me, my sorrow cannot countervail the causes of my joy. Now, I can challenge all adversaries, and either defy all miseries, or bid all crosses, yea death itself, welcome.

Yet God doth not abridge us of these earthly solaces, which dare weigh with our discontentments, and some depress the balance. His greater light doth not extinguish the less. If God had not thought them blessings, he had not bestowed them: and how are they blessings, if they delight us not? Books, friends, wine, oil, health, reputation, competency, may give occasions, but not bounds to our rejoicings. We may not make them God's rivals, but his spokesmen. In themselves, they are nothing: but in God, worth our joy. These may be used; yet so, as they may be absent without distraction. Let these go, so God alone be present with us, it is enough; he were not God, if he were not all-sufficient. We have him, I speak boldly; we have him in feeling, in faith, in pledges, and earnest; yea, in possession. Why do we not enjoy him? Why do we not shake off that senseless drowsiness, which makes our lives unpleasant, and leave over all heaviness to those that want God; to those that either know him not, or know him displeased?

[From the Eclectic Review.]

FICTITIOUS STORIES.

The work alluded to in the following extract, as a favorable exception from the mass of light reading, is "Sketches from a Youthful Circle."

It is seldom we feel in greater perplexity, (if persons so sagacious as we are can indeed be perplexed,) than when an admirable little volume, conveying the best things in the most agreeable manner, but under the guise of amusing fiction, is placed before us. We are, on the one hand, so determinately hostile to that array of light reading by which this age of the million readers, is fairly trodden down,—so well convinced that it is gradually enervating the intellect of the country; and, on the other hand, so well pleased to see the daily faults, trials, difficulties, errors of the young, provided with remedies at once specific and palateable, that whether, on such occasions, to frown or to smile, is, as we have acknowledged, to our wisdom, at least, perplexing. At present, we are disposed to refer the decision to another court. Spontaneous feeling has given its verdict in the case before us, and with it we are not inclined to interfere.

Let it be understood, however, on this and on all similar occasions, that we enter a deliberate protest against a *large* supply of light reading, even of the best possible character. It may form a refreshing variety to minds matured on plain nutritious food, and already strong from wholesome diet and judicious exercise; but to make it the staple article in providing for the young, is to debilitate the constitution, probably beyond recovery. As well look for tone and vigour in a child, from a regimen of wine, sugar, and pastry. As, in such an instance, the palate would become incurably vitiated, the solids relaxed, and the digestion destroyed, so, in the other, a taste early contracted, and freely indulged, for the tale and the dialogue, is rarely succeeded by even a common relish for substantial thinking. Stimulants become necessary to excite to mental activity, and, in proportion to such excitement, is the consequent collapse. We could almost extend the interdict to periodical literature; to the magazines, newspapers, reports, (reviews,) which now mark for us the days and the seasons, the months, and the years, with the entire mass of penny and sixpenny learning. We have always looked slighly askance at these litterers of the table, pilferers of the time, fritterers of the intellect, epicurean caterers for sickly tastes;—but, for nameless reasons, we drop the argument.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

A DANGEROUS INFERENCE FROM A PREVALENT DOCTRINE.

NO. II.

The writer of the Tract mentions as a fact, that "the preaching of the prophets, of Christ and his apostles—was opposed with great bitterness by many professed saints and ungodly sinners more than that of any preachers of the present day." This he accounts for on the ground that "the prophets were so much more holy in their lives, and so much bolder and more faithful in delivering their messages; that Christ was so much more searching, and plain and pungent, and personal in his preaching" &c.—Though these remarks may not be wholly groundless, yet we have seen in the preceding number that the manner in which Christ was received and treated at different times and in different parts of the country was remarkably different, and that much of the bitterness and opposition which he experienced resulted probably from the virulent prejudices excited against him by the scribes and pharisees. There was, we believe, accompanying the preaching of Christ, an earnestness, tenderness, and concern for the souls of his hearers, which was highly adapted to command respect even from the ungodly, so that "the common people" would generally have "heard him gladly," had they been let alone and suffered to attend his ministry free from prejudices excited by their religious or irreligious teachers. We are however, aware that the author of the Tract has represented "that luke-warm Christians and sinners are not disturbed by dull preaching and praying." That "if in a revival of religion, when cold and wicked hearts are disturbed with plain and pungent dealing, a dull minister is called upon, and preaches to the people, the wicked and cold hearted will praise his preaching." If the writer had good ground for these remarks he must have seen or heard such things as never happened to be experienced or witnessed by us. We do not recollect any class of people, saints or sinners, disposed to praise *dull and cold preaching*. But we have known multitudes of both classes who have appeared highly delighted with a solemn, tender and forcible exhibition of gospel truths. In regard to dull and cold preaching we have heard multitudes of both classes bitterly complain. It is an over bearing, unfeeling, and *reviling* manner of preaching, which above every thing else gives offence in preaching—excepting in cases when the preacher denounces opinions which his audience had been taught to venerate as sacred and essential. We should suspect that the writer of the Tract was a man who had a high opinion of himself, and little of that feeling which occasioned the "common people" to hear Christ gladly.

Let a minister of good talents, of any one of the denominations in New England, prepare a powerful and well written discourse to preach to the people of different sects throughout the United States. Let the sermon contain but a mere statement of the principal doctrines of his own sect, and all the rest of the sermon be such as would be admitted to be strictly scriptural by the candid of every sect. Then let this preacher go through the country, preaching—sometimes to people of his own denomination; at others to congregations of other denominations—among the rest to such people as had been taught to despise and deride the sect to which he happened to belong. How exceedingly different would be his reception in different places, both from the professors of religion and from those who are regarded as unregenerate? Would he not find reason to admit that something very different from the nature with which men are born is necessary to account for the diversity of reception in the different places? Would he not find nearly all, both saints and sinners, approving his discourse in one place, while nearly all of each of these classes would condemn it in another, and be greatly offended with his preaching?

But if what has been already said is not sufficient to convince the writer of the Tract, that it is unsafe for him to infer the truth of his doctrines, and his faithfulness in preaching from the fact that his preaching gives offence to sinners and luke-warm professors, we will state another case which may perhaps bring him to a pause.

It is believed that the ministers of no other sect in the country have given more offence and excited more bitterness by their preaching—none who have been more reviled by sinners and by luke-warm professors of religion than the Unitarian clergy. May then the Unitarian ministers on such ground infer that they are the most sound in their faith, the most faithful in their preaching, and that they possess the most pure and elevated state of religious feeling of any class of ministers in this country? If not, we ask why not? If hatred to their preaching or to their characters is evidence of the truth of their doctrines and their faithfulness in declaring the counsels of God, there surely is no want of evidence in their favor. It may be even doubted whether greater offence was taken at the preaching of Christ and his apostles than has since been taken at the preaching of Unitarians in this country or in England. Would not our brethren of other denominations regard it as arrogance in us, if, on the ground stated, we should assume the higher place to the exclusion of ministers of all other denominations? If so, let the author of the Tract seriously consider in what light he and his argument must be viewed by intelligent Christians of other sects. His mode of reasoning will prove that Unitarian ministers are the most pure and faithful preachers in the land, or it is false, delusive and dangerous.

In reference to the doctrine which is made the ground of the dangerous inference, it seems to us that one or another of the following propositions must be true—That the New Testament is unworthy of confidence as a revelation; or that God must have been under a misapprehension in supposing that the truths of the gospel are adapted to the purpose of reforming mankind,—or that Christians have been under a mistake in supposing that the hearts of men are by nature totally sinful, full of hatred to God and the truth. If men possess such hearts, what can be more obvious than that we might as rationally attempt to kindle our fires by pouring water upon our wood, or to quench a fire already kindled by pouring upon it a barrel of gunpowder, as to expect that the preaching of the gospel may be a means of reforming the sinner? Reformation cannot occur but by volitions to reform; and a heart totally opposed to the truth must be equally opposed to the exercise of any volition which the truth may require. Reformation, therefore, in obedience to the truth must be to such a heart a *natural impossibility*. To suppose therefore that God brings men into existence with a heart totally opposed to himself, his truth, and his requirements, and then requires of them a voluntary obedience, is to ascribe to him the character of a merciless tyrant. It is wonderful that after all that God has done to reveal himself to Christians as the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, that they should contrive so many ways, by their interpretations of his word, to render his character such as a good man would be ashamed to have ascribed to himself. Let a thorough inquiry be made of faithful and kind teachers of infant schools and sabbath schools whether their pupils have generally given evidence of a total and natural hatred to the truths of the gospel? We believe that just and enlightened answers to the question would be uniformly in the negative.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. IX.

FERVOR OF SPIRIT.

The human frame is a deep mystery. The works of Creative Wisdom, indeed, all discover a perfection peculiar to themselves; but the human frame, inhabited by a rational and immortal mind, seems to possess an organization the most exquisite and mysterious of all. When the psalmist exclaims with awe and reverence, 'I am fearfully and wonderfully made;' I cannot fail to acknowledge the most entire sympathy with his emotion.

But you say perhaps, that the organization of many animals is more exquisite than that of man; that the sight of the eagle, the hawk, the kingfisher is more powerful; that the ear of the mole is more delicately susceptible of sound; that the dog, in his sense of smelling, has a more subtile keenness; that the warblings of many birds are more varied, voluble, and sweet than the voices of human beings; that the taste and relish of many animals are finer than those of human epicures; and that the touch even of a spider is beyond comparison more exquisite than ours.

All this I allow to be true. 'What then,' you reply, 'gives pre-eminence to man?

The same power, I answer, that makes you of more worth than many sparrows; that image of God in which you are created; that prospective prudence, that retrospective wisdom, of which the human soul is so eminently capable; that divine bestowal, the faculty of reason, which enables you to investigate the causes of things,—to discover the existence of the Deity and to ascertain from his word and works your destiny in a world to come.

This you acknowledge to be indisputable; but you may be still disposed to ask me: Does not the human being abuse, misemploy, or obscure this godlike prerogative of his?

Yes, hear the awful truth, O man! and tremble: All animals accomplish that course of action, which their Maker has prescribed: by an instinctive impulse, they all live up to the perfection of their imperfect nature. But how melancholy and humiliating the consideration, that the human race, inspired with a portion of the divine intelligence, not seldom reduce themselves below the brutes that perish! Where is that sense of the Omnipresent, which Jesus Christ requires to be felt? Where is that spirituality, that giving glory to God, that melody breathing from the heart, which the apostle recommends to the Ephesians? Alas! with a few redeeming exceptions, the simple piety, the every-day devotion, of the primitive ages are no more. God is unchanged and unchangeable; Jesus Christ is the same yesterday, today, and forever: but how many are devoted to the worship of idols! Men and women meet together in these days with views and feelings, infinitely differing from those of the early christians.—They were destitute, afflicted, and cruelly treated; they wandered in deserts and mountains; they were obliged to secrete themselves in dens and caves of the earth; they of whom the world was not worthy. But the voice of prayer and praise was heard in the desert and on the mountain: from the darkest cavern of concealment it ascended to Heaven as a fragrant cloud of incense.—How dissimilar the circumstances and emotions of modern times! A company of neighbors and friends assemble, spend a whole evening in conversation, and yet neither mention the name nor feel the presence of the Supreme Being; while the Messiah, his messenger to mankind, is not once remembered, nor the immortal life he revealed once brought to mind. Your imaginations wander over the globe,—even to the ends of the earth,—for topics of discourse; while to that heaven, whither you *hope* at least to be admitted, no allusion is made, no grateful devotion is breathed, no melody of the heart ascends. The *world* has ten thousand attractions; the *world* has ten thousand votaries,—all warm with animation, all glowing with enthusiasm; while the city of God, the realm of eternity, are removed far away,—banished to an immeasurable distance. Is this a most alarming fact? Does it show in letters of fire, in what region you are laying up your treasure? More awful still is the certainty, that, unless the heavenly city and its external mansions *now* receive a due proportion of your regard, they will forever

be at an immeasurable distance, and you will never be admitted to their glory. With such affections, with affections so alien to divine realities, with a frame of spirit so insensible to the Omniscient, so unmindful of the Saviour, so indifferent to the immortal life he proclaimed, so unmindful of the oracles of divine truth,—how can you expect to be welcomed to the glory of Salvation!

But you reply, that you would not relinquish your hope of this glory for worlds. I rejoice in the persuasion that you are sincere. Beware however, while you say you would not relinquish your hope for worlds, that this single world in which you live, move, and have your being,—that this single world of temptation and trial, warfare and conflict, defeat and victory,—do not rob you of that blessedness. God forbid that I should awake unnecessary apprehension, and not propose means of escaping from its power! I would therefore unfold views of your state, and disclose your opportunities of improving that state. I would indulge in no visionary representations. Indeed, exhibiting such representations would not be considered an indulgence. No doctrines would I espouse or advocate, inconsistent with the revealed will of heaven and the conclusions of your most enlightened reason.

Would you, then, derive advantage from the developements of christian truth? First resolve to become convinced of sin, and then resolve to exterminate that sin, of whatever description it may be, with the imparted might of the soul,—with the strong energy of Him, who is a co-operator in the cause of righteousness. Be filled with the spirit of the gospel. This is the only avenue to christian hope, assurance and peace.

The field of duty is of immense extent; years would be required to explore its many compartments; but if the reader will accompany me, we will examine in a few brief numbers, some views of fervor of spirit with melody of voice and heart.

FOR THE CHRISTIAN REGISTER.

SUNDAY SCHOOL INSTRUCTION.

Some experience in the work of Sunday School instruction has convinced me that teachers of the young arrive at conclusions, often with too much precipitancy. They are apt to denounce modes of instruction without sufficient consideration; arising from some appearance of evil connected with them, or some want of success. They are apt to be discouraged too soon, from failing to accomplish at once, what, in the nature of things, it requires time to effect. A class perfectly attentive and considerate under one teacher, without any change of mode, will become restless and apparently uncontrollable with another, at least for the few first weeks, until his pupils become acquainted with his manner, attached to his person, or pleased with his desire to interest and instruct them in the old, or some new way. The practice of reading stories to classes in a Sunday School is one of a questionable character, except occasionally, or with very young children. Yet it is not to be condemned or declined altogether. A mode of instruction which was adopted by our Savior —a principle which would exclude the use of the Parables, and stories such as those of Joseph, and many others in the Old Testament, should not be lightly rejected, or considered as decidedly bad without much experience, and after the most careful investigation. Children are deeply interested in narratives. They are suited to their capacities. They remember these with great facility, and repeat them afterward, with much readiness and truth, indicating that their minds have been engaged, and their feelings awakened. But because the child cannot also repeat the *moral* of the story, it is no proof, that it has not been felt, or has not left indelible traces upon the infant heart. Every experienced teacher must know, that it is easy for a child to repeat facts, in the language of a story, or of his teacher, and at the same time will be quite unequal to the task of commanding language to express the abstract principle of its moral, or the emotions to which it has given rise in its breast. This is an important consideration, and should be impressed upon the mind of every teacher. It was a circumstance of great discouragement with me for some time after taking a class, that few or none of my pupils could exhibit in words any of the impressions which I had hoped were made upon their minds. But further observation, more particular inquiries,—and incidents which were occasionally occurring, satisfied me of the mistake into which I had fallen. Their *actions* frequently told me, what they had no *words* to express.

A word more on the subject of teaching which has been gained by experience. A teacher to be successful must not act too suddenly in opposition to the feelings of his class. If he desires a change, from a mode which he deems objectionable, but to which his class is apparently attached, he should do it gradually, and not at once. He should strive to gain their affections as the first and most important step in his career of usefulness; and when this shall be attained in any degree, he will find afterward but little difficulty in changing his mode of teaching, or in obtaining their obedience, and undivided attention. The fruits of the laborer are not be gathered in until the time of harvest. The seeds are sown,—and this is the beginning;—these may fall in some cases by the way-side, or upon a rocky soil, but if the husbandman persevere, the fruit will at last appear—some thirty, some fifty, some an hundred fold.

A TEACHER.

CHRISTIAN REGISTER.

BOSTON, MAY 9, 1835.

BOSTON RECORDER AND REVIVALS.

In the Recorder of last week, the Editor of that paper extracted from the Register of the preceding week, a few sentences concerning "Revivals," occasioned by some remarks which we quoted from the Philadelphia "Presbyterian," in respect to Mr Finney's Lectures upon that subject. The allusions made in the Recorder to what we wrote indicate sufficiently the substance of our remarks.

We are anxious to know what the Editor of the Register really believes about revivals. His way of mentioning "revivals technically speaking," leaves room for the suspicion, that he believes there are, or have been, or may be, revivals which do not "belong to a system of operations set in motion by human contrivance," but which are in reality the fruit and exhibition of the wisdom, the goodness and the power of God. Perhaps he will acknowledge that there were such revivals in the time of Moses, of Samuel, of David, of Hezekiah, of Ezra and of Christ. Perhaps he would acknowledge the existence of a real, though faulty, revival, in the time of Luther. Perhaps he thinks that the introduction of Unitarianism into New England has been the means of increasing the amount of real piety; in other words, the means of a revival of religion. Perhaps he would acknowledge that a revival may exist on a smaller scale, and continue for a shorter time, than any of those just mentioned, and may be during its continuance a subject of intense interest among those who derive benefit from it. A full and definite statement of his views on this subject will be received as a favor. [*Boston Recorder.*]

We cannot resist such an expression of solicitude to be made acquainted with our views upon this subject, though we are not aware of their importance to our brother of the Recorder, who, however else we may agree with him, will still regard us as essentially deficient respecting the great truths of Christianity.

We have no doubt there are, and have been, and may be revivals, which do not "belong to a system of operations set in motion by human contrivance," in the sense in which we used these words, "but which are in reality the fruit and exhibition of the wisdom, the goodness and the power of God." In such results too we recognize the operation of God's word and holy spirit through human instruments. And in His hands some instruments are more blessed than others. As we have said before, so we say again, in substance, that we rejoice in all attempts to operate on men as reasonable beings and heirs of immortality, so as to awaken in them attention to religion as the supreme good. As reasonable, moral, accountable beings, whom a future, just retribution awaits, their hopes and their fears, and every affection should be addressed in a manner tending to rouse them from a state of thoughtlessness, negligence and sin, to a solemn sense of their eternal interests, the saving of their souls. Whether this effect is produced upon here and there an individual, or upon numbers in the same solemn meeting, there is occasion to rejoice that any of God's children have given Him their hearts, that they are converted from sin and from sinful acts, or revived from a state of thoughtlessness and stupidity. Whether the effect is produced by the ordinary means of grace, by the preaching of the word with the still small voice of holy wisdom, so as to enlighten the mind and sanctify the soul, or by the glowing eloquence breathing from lips which seem to be touched with the fire of God's own altar, we rejoice, and will rejoice. We rejoice too whenever any instances of deep, rational and abiding conversions take place even in the midst of those feverish and intermittent excitements, which by way of eminence have been called revivals. But every serious Christian must rejoice with trembling, if he can rejoice at all, in the progress of a work, so filled with evil and sin, with self-deception, censoriousness, and fanaticism, and cannot feel much assurance that many will come forth from such a trial with a very humble sense of their own Christian virtues and graces.

What then is a revival? It is that attention to religion, that deep sense of accountableness, that subjection of the passions and appetites to its requirements, in fine that vital love to God and love to man which it is the business of every son of man to acquire, and of all the ministers of sacred truth to produce and quicken, by God's grace assisting their endeavors.

Our friend the Editor of the Recorder asks for a full and definite statement of our views on this subject. We do not consider it a subject which admits of great precision, a subject concerning which one mind and heart and soul constitute a measure or a pattern for all. To say nothing then of emotions or of particular modes of faith, we think that whenever bad men become good, whenever instead of nominal Christians they become real Christians, in heart and life, not so much crying unto Jesus Lord, Lord, as doing the things which he saith, then we behold a revival, a revival of the life of God in the soul.

We subjoin to these hasty and immethodical remarks, which we fear our brother of the Recorder will not acknowledge to be either full or definite, an answer to the question—what is a revival—by the Editor of the Philadelphian, who must know from observation and from sometimes having been in the midst of revivals of various types, which are the most genuine.

I do not mean by a revival of religion, *senseless fervor*, a *heated imagination*, and *furious zeal without knowledge*, nor *periodical turns* of obedience. But I mean consistency of Christian character,—*a course of moral conduct* consistent with our belief in the great doctrines of the Bible. It is a steady adherence to *truth*, and a *practical illustration* of that truth in all the appropriate circumstances of life. It is to believe right, feel right, and act right, in our appointed spheres under the moral government of God. It is to have a fellow feeling with the multitude of the heavenly host whose praises over the plains of Bethlehem, announced the coming of our Lord: "Glory to God in the highest; on earth peace; good will towards men." It is *not* to make religion a mere *appendage* to the business of life; but it is to make *every thing we do* a *necessary part of religion*. Our intercourse with our neighbors—our conversation—our labor—our learning—our prayers—our property—our associations, must all lend their influence to frown upon iniquity, and promote the glory of God."

Lest we should seem to have overlooked or forgotten any thing in the text furnished by the Recorder, we acknowledge the genuineness of the revivals which he specifies, with such qualifications as either of the cases require, not excepting Unitarianism, which we trust has brought thousands into that kingdom of God which consisteth not in outward things, but in righteousness and peace and spiritual joy.

FOR THE CHRISTIAN REGISTER.

RELIGIOUS EDUCATION OF THE YOUNG.

Mr Editor,—In your paper of April 25, I read with much interest and pleasure an extract entitled "Religious Education of the Young," from a sermon by Rev. Mr Frothingham. His remarks struck me as true and important. And notwithstanding the strictures on them by a writer in your last paper, my impression is still unaltered. I view the institution of Sunday schools as an admirable one and calculated to do unspeakable good. But in establishing separate congregations for children, it seems to me we are going too fast and too far. As the preacher intimates, it tends to give them an undue idea of their own importance. It ministers to vanity and self-conceit. It inflames the love of novelty and may lead them to think that religion is one thing for them and another thing for their elders. But, it is answered, they are only for children of the poor. Well, suppose it be so, may not the ministers to the poor gather poor *parents* as well as poor children into their congregations? Are they ministers only to the *children* of the poor? It will do more good even to the children to have their parents worship with them. I presume they will not say that they have not *influence* enough with any of these poor parents, to induce them to resort to their chapels. If they could collect in their chapels poor parents and poor children together, and speak to them plainly and earnestly of the truths and duties of religion, I believe they would in that way do much good.

But I would ask with all due deference, is the fact respecting these congregations of children as your correspondent has stated it? Whatever the case may now be, have they consisted wholly or nearly so of the children of the poor? If children who have been accustomed to worship with their parents are to form any considerable portion of these congregations, it were far better that the chapels should be abandoned and the children return to the place where their parents worship. In looking back to the days of my childhood I find that some of my earliest and pleasantest impressions of religion are connected with going up in the company of my parents to the house of God, and there worshipping together with them our common Father in Heaven. I doubt not that such is the experience of many others. And such impressions, it seems to me, must be salutary no less in the case of the poor than of the rich.

I have a high opinion of the importance and usefulness of a ministry to the poor. I entertain a great respect for those now engaged in this ministry. But with great deference I would ask them, whether the time now necessarily employed in preparing their two or three sermons a week for children would not be more usefully spent and be productive of more important results, if spent in visiting and preaching from house to house? This, I have always supposed, was the original design of their ministry, and here, as it seems to me, must be its chief efficiency.

We have inserted willingly the above communication on a subject concerning which it is lawful for different persons to entertain different opinions; but we can see no advantage from further speculations upon it at present. If the evil alluded to in the Sunday services appropriated to children, so far as it affects the families of those who steadily worship in established congregations, can be avoided; the experiment now making for giving religious instruction to children who have no stated place of worship, may well be left to take its course. It is, to say the least, within such limits, an experiment which strongly engages one's feelings, and if, on further trial, the judgment of those who have the direction and conducting of it shall not concur with what originated in a benevolent purpose, the plan will be modified or abandoned. In justice however to our correspondent, we add, that his suggestions are entitled in our opinion to great respect, in their application even to the families of the poor. For it is delightful to behold parents and children going up in company to the house of God, and there receiving those wholesome truths which take up their abode in the heart, which go with them to their dwelling places and bless the household.

RELIGIOUS MEETINGS.

In some parts of this Commonwealth Unitarian Ministers are remote from each other, and the occasional encouragement and stimulus afforded by special meetings for the promotion of the objects for which the friends of religion, as they profess and preach it, heartily labor and pray, must be useful. We are gratified by the following account of such a meeting from our correspondent and for the suggestions with which it concludes.

RELIGIOUS MEETING AT NORTHFIELD.

A religious meeting was held at Northfield on Tuesday the 28th of April. The meeting was called, to effect two objects: first to use measures to awaken attention to religious truth; and secondly to promote interest in Sabbath schools; not in this town only, but also in the towns of this neighborhood. William G. Woodward Esq. was to have given an address upon Sabbath Schools; and the Rev. Jason Whitman was to have preached a discourse; addresses were also expected from several gentlemen of this vicinity. But this order of exercises was not carried into effect on account of the tempestuous weather; a more violent storm has not been known in this region for several years, than that which occurred on the day of the meeting.

But notwithstanding the copious and beating rain, a small audience assembled, and the Rev. Mr Stearns of Northampton, preached a sermon from the text "Occupy till I come." He set forth our obligations to seize upon every opportunity and use every talent in *doing good*.

The sermon abounded in clear illustrations and conscience-stirring appeals. It was deeply serious, and in many passages, very powerful. Withal it seemed to us distinguished by that simplicity which there is in Christ; a simplicity which brings great thoughts within the reach of the common mind; and at the same time presents them in a form which is acceptable to the most refined and exalted intellects.

If all our preachers would strive for the simplicity which characterized this sermon, we are quite sure, the false and strange doctrine that Unitarian christianity is not suited to the common mind, would be exploded.

Mr Whitman, who had been delayed by the storm on his journey to us, arrived while Mr Stearns was preaching; and being warmed by the fervent spirit of the discourse, as soon as it was ended, he rose and made an extemporaneous address which was full of earnestness and good sense. He entered upon the subject which the preacher had laid open;—he spoke of our obligations to do good in several points of view; but dwelt particularly on the duty of disseminating religious truth. As we prize it ourselves as an essential element of our purest joys, so we should try to extend it to those, who, as we believe, have not received it. He answered certain objections which are made to the use of active means to spead our views of Christian truth. "Some say, we fear we shall become sectarian," and others, "The truth is powerful and will prevail." But he believed, that if any were actuated by a spirit of active benevolence such as moved Jesus and his apostles in spreading religious truth, we should be saved from sectarian bigotry; and as to the prevalence of truth, in order that it should affect men, it must be brought to their minds, and we must be the instruments. We have reason to believe that the cause of truth must be carried forward under divine Providence, by human agency.

But I forbear, for I am aware that in a meagre abstract made from imperfect recollection, I should do great injustice to this excellent address. It came all-glowing from the heart, and must have reached the minds and hearts of those present.

The Sabbath school exercises were postponed to a more favorable time. We hope that other meetings may be held in this vicinity and that Mr Whitman will consent to visit us again: for we believe that much may be done by such meetings, to rouse the indifferent and turn their attention to Christian truth, and to cheer those who are already in the way of well doing. [*Communicated.*

FOR THE CHRISTIAN REGISTER.

"THE SON OF MAN."

Mr Editor—Our divine Lord frequently called himself "the Son of Man." But I think neither his disciples nor the writers of the Gospels have given him that appellation. What was the design of our Lord in using that phrase?—and what is its distinctive and peculiar meaning?

A BEREAN.

This is a matter on which we would not speak confidently. Our correspondent well knows that the phrase "children of men" is frequently used with no peculiar significancy to denote merely the race of man, sometimes perhaps not with reference to human nature so much as to human frailty.

"Son of man" is used in the Old Testament in the way of address, in Ezekiel, with remarkable frequency; but with what peculiar significancy it is not easy perhaps to determine.

The fact that in the New Testament (in which Hebrew appellations and modes of address are often adopted) the phrase "son of man" is applied to Christ, only when he speaks of himself, is remarkable. It is not remarkable that he was not addressed in those words, since *kyrios*, i. e. Lord or Master, was the appropriate address to a superior, especially to an anointed prince—temporal or spiritual—the same as *Adonai* of the Hebrews. But it is remarkable that he was never spoken of as "the son of man."

It has been thought by some that this appellation was used by our Savior as one of dignity; it might be by way of distinction rather than of dignity, as the man by way of eminence, as the head and teacher of his followers and disciples.

It is the opinion of Lardner that our Lord might have adopted this appellation as one of an humble kind, intended to undeceive the Jews, who looked for a splendid temporal prince, and to correct their false notions of his kingdom; whereas he was to establish its glory through humiliation and sufferings.

The same author, according to his opinions of the nature of Christ, supposes the phrase "son of man" to be used by him to denote his real humanity—not created like Adam, but born of a woman; or that it might be used as a mode of speaking more humble than that of the frequent use of the pronouns of the first person.

We should be gratified if our correspondent himself or any theologian who has examined the subject would give us his thoughts upon it.

CHURCHES FOR THE POOR.

We made some remarks upon this subject as it presented itself to us in what has been said in some of the religious papers concerning city missions. We spoke of "free churches" as a substitute which had been proposed for a ministry to the poor.

In the Independent Messenger, a week or two since, we met with the following notice taken from an English paper, relating to Dr Chalmers, in connexion with accommodations for public worship, in order to provide places for the poor. It is as follows:

"Dr Chalmers, as "Convener of the General Assembly's Committee, on 'Church Accommodation," has sent into extensive circulation a letter, dated 17th November, 1834, soliciting subscriptions for building additional churches, and affording cheap accommodation in them to the operative classes. This circular contains several interesting statements in point of fact. "The result," says he, "of certain statistical inquiries, taken at random in various localities, and therefore exhibiting the average state of the lower classes in and about Edinburg, is, that *not one in eight* of the whole population in this rank of society attend any place of worship whatever, whether in or out of the establishment—leaving, therefore, a fearful remainder of irreligion and practical heathenism, which can be broken up in no other way than by the subdivision of the mighty aggregate into manageable parishes," &c.

In all matters of this kind it is necessary to remember that the poor have their pride as well as the rich, and that the pride of each is often equally a false pride. It should seem that some plan might be devised by which in the same house of worship there might be a gradation in the expence of different seats, with an addition of some free seats, so that worshippers of small pecuniary means, and even those who can afford to pay nothing, might be accommodated. It is suggested in the Messenger that the *city authorities* might provide some suitable place in each ward, where the poor can meet for worship on the Sabbath, and that it would prove a great good. It certainly would be attended with vast benefits, if it were done at their suggestion or in aid of a plan of their own forming. But if such places of worship were provided, together with public instructors in whose appointment they had no voice, it is to be feared that we should find very few of the poor who would come to the gospel feast. So true it is in general that what costs us nothing is slightly valued, that some method must commonly be devised to create a feeling in those who receive a benefit that they are also doing something on their part which entitles them to it, or something which makes them of consequence enough to partake in it.

We are glad to find the subject of the religious education of the poor before the public in various ways. It is one which we are sure will always draw attention in this city, when a wise and practicable method is proposed.

AMERICAN UNION.

We give below an extract from a letter written by a citizen of South Carolina, contained in the N. Y. Observer, and occasioned by the account of the organization of the American Union for the relief and improvement of the colored race.

I am myself a slave holder, because, under existing circumstances, I am compelled to be so, and hope no longer to continue such, than while the pressure of that compulsion bears upon me. Though brought up under and amidst all its influences from infancy to past middle age, I never was, am not now, and hope never to be, the apologist of slavery, *as it exists in these United States*—of *involuntary slavery*, or of slavery that owes its existence to any other origin, than the demerit of crime, or the depression of pauperism. * * *

I am happy to find, in the number of the Observer of April 4, "an American Union for the relief and improvement of the colored race." I hope the whole subject will be so managed, by this humane and interesting association, that something reasonable, practicable, and efficient, commending itself to every patriot and Christian heart, may yet be done.

This new Society, by pursuing, judiciously, steadily, and fearlessly, the medium course, avoiding several things on the colonization system against which, perhaps, some of the objections of abolitionists too fairly lie; and shunning the opposite extreme, on some points, into which these objectors themselves have run, may present and prosecute a plan, which shall enlist the talents, the feelings, and the efforts of all, in every section of our land, who own and mourn the pressure of this great sin. And if the American people, or even the *Christian* population of that people, shall unanimously vote the downfall of slavery, down slavery must go.

There are those at the South, we know, who not only vindicate slavery from the necessity of the case, but on the grounds of expediency, of common humanity, and of civil polity. But the number of such will diminish. Few slave-holders it may be, speak in such terms of aversion concerning slavery, or feel the same dislike to it, as the writer of this letter; but there are thousands who feel uneasy under the relation and who would gladly extricate themselves from it. Whatever can be done to remove the reserve with which the subject is met by our Southern brethren, or to allay their repugnance to any measures which originate in the North, is so much absolute gain, and nothing can be gained without it. If we oppose slavery in a form which puts the master upon the utmost stretch of resistance, or in language which excites irritation and draws forth a reply full of recrimination and contempt real or feigned, what progress do we make in the work of reformation?

It is, as we have said often, by conciliating our brethren at the South, who have the greatest interest at stake, those who feel more and more the growing evil of slavery, those who, should they not avert the evil before it is full grown, will wonder at and rue their own blindness,—it is only by conciliating them—by making them at least willing to be relieved, that any good will be accomplished, except by passing through scenes and conflicts at which humanity shudders.

If the American Union shall bring about a fraternal correspondence and interchange of thoughts and opinions on the great matters at issue, it will prove itself not undeserving of its name and professions.

LETTER

of the late John Adams, formerly President of the United States, to the late Rev. Dr Morse.

We have been requested by a respected correspondent to publish this letter which originally appeared, by the author's permission, in the Christian Disciple, and which was printed in the first volume of the Christian Register, 8th Feb. 1822, with explanations by the Editor, of which we here give the substance.

Dr Morse sent to Mr Adams a copy of a pamphlet entitled "American Unitarianism," published by him in 1815. This was the book that laid the foundation for the controversy afterwards carried on concerning the Trinity—"a controversy, which, instead of arming the prejudices of the whole community against Unitarians, and effecting their overthrow, excited a spirit of candid and serious inquiry," which **has since spread** very widely in the land.

To the letter of Dr Morse accompanying the pamphlet, Mr Adams thus replied.

"Dear Doctor— I thank you for your favor of the 10th, and the pamphlet enclosed, entitled 'American Unitarianism.' I have turned over its leaves, and found nothing that was not familiarly known to me. In the preface Unitarianism is represented as only thirty years old in New-England. I can testify as a witness to its old age. Sixty-five years ago, my own minister, the Rev. Lemuel Byrant; *Dr Jonathan Mayhew, of the West Church in Boston;* the Rev. Mr Shute of Hingham; the Rev. John Brown, of Cohasset; and perhaps equal to all, if not above all, the Rev. Mr Gay, of Hingham, were Unitarians. Among the laity, how many could I name, lawyers, physicians, tradesmen, farmers! But at present I will name only one, Richard Cranch, a man who had studied divinity, and Jewish and Christian antiquities, more than any clergyman now existing in New-England. More than fifty years ago I read Dr Clarke, Emlyn, and Dr Waterland: do you expect, my dear doctor, to teach me any thing new in favor of Athanasianism?—There is, my dear doctor, at present existing in the world, a Church Philosophic, as subtle, as learned, as hypocritical, as the Holy Roman Catholic, Apostolic, and Œcumenical Church. The Philosophical Church was originally English. Voltaire learned it from Lord Herbert, Hobbes, Morgan, Collins, Shaftsbury, Bolinbroke, &c. &c. &c. You may depend upon it, your exertions will promote the Church Philosophic, more than the Church Athanasian or Presbyterian. This and the coming age will not be ruled by inquisitions or Jesuits. The restoration of Napoleon has been caused by the resuscitation of inquisitors and Jesuits. I am, and wish to be

Your friend, JOHN ADAMS."

Quincy, May 15th, 1815.

Rev. Dr Morse.

BANGOR THEOLOGICAL SEMINARY.

We learn from a correspondent of the "Christian Mirror" the following interesting facts in regard to efforts for promoting theological education in the flourishing State of Maine.

The subscription commenced in Penobscot County for the Professorship of Sacred Rhetoric and Ecclesiastical History in the Theological Seminary at Bangor, has been completed. By twenty individuals, the sum of twenty thousand dollars has been subscribed. Of these twenty individuals, sixteen reside in Bangor, two in Brewer, one in Oldtown, and one in the State of New York. It is expected that one or two other names will be added to the subscription, with a view to provide against any possible deficiencies.

I will further state, that a liberal friend in Bangor has proposed to furnish a principal *part* of what will be necessary to erect another Seminary Building similar to the one already up, in the year 1836.

The Editor of the Mirror expresses a hope that he shall be able soon to give a good account of the attempt to endow another Professorship, the "Cumberland Biblical Professorship." The object is to procure a subscription for that purpose of $15,000.

CHRISTIAN EXAMINER.

We have not read the whole Number of the Examiner just issued; but we began at the beginning, and read with very great pleasure and satisfaction the Review of Mr Abbott's works, viz. "The Young Christian" and "The corner Stone." The critical view of the character of these writings is distinguished by candor and careful discrimination. The reviewer having pointed out the general characteristics of Mr Abbott's productions, selects a single subject, "that of Pardon or divine forgiveness, which involves all the moral attributes of the Deity, and is substantially the subject of atonement." The extreme vagueness with which the doctrine is held in modern times, even by those who connect in words the doctrine of substitution with that of atonement, is shown by recurrence to some of the principal orthodox writers of recent and present times; an attempt is made by the reviewer to come at the truth upon rational and scriptural grounds. We can add only that he has performed his task with remarkable ability, and has afforded an example of thorough argumentative discussion, combined with a true christian temper and spirit which cannot be too highly commended;—an example which, whatever may be the result in regard to the truth in question, cannot fail if followed, to make Christians respect and love one another.

The second article is on the principles of Grammar, suggested by Seixas's Manual Hebrew Grammar which is commended and the plan of which is illustrated by its application to the Latin Language. The value of this elementary system appears to be founded, on the absence of the declensions and paradigms of particular nouns and verbs—and substituting merely *tables of terminations* or inflections. The plan is approved and is supported with ingenuity by the reviewer. But we cannot but think that he has greatly overrated its advantages, if indeed the advantages be not wholly imaginary. For ourselves we can see no improvement in this device, upon the mere separation, by a line, of the terminations, from the etymon, or radical word.

The third article, of more than fifty pages, is a very interesting and instructive biographical account of John Godfrey Herder. A few pages at the beginning are devoted to remarks upon Marsh's translation of Herder's "Spirit of Hebrew Poetry." The writer greets this work kindly, though the translation, as he shows satisfactorily, is far from perfect, or from approaching so near to perfection as we have a right to expect in such an undertaking, from a good English and German scholar. The Reviewer thinks that English translators from the German, have not hitherto, as a body, done so much justice to the Theology or to the Philosophy, as to the literature of Germany, and that "it has been a common fault to translate obsolete or indifferent works of second rate writers."

We must here take leave for the present of this rich number of the Christian Examiner.

FRITZ HAZELL.

This is the seventh of a series of Tales, by the same author, whose name, though not found in the title pages, is well known.

"The actual foundation of these 'Temperance Tales,'" says the writer, "is, in every instance, a plain matter of fact communicated to the writer by some obliging friend, in the same manner, in which a rare and valuable shell is presented by a conchologist."

Fritz Hazell is composed in the same plain style and hearty manner as its predecessors, abounding in wit and pleasantry, spiced with sarcasm occasionally too biting for some tastes, but perhaps well adapted to the end to be produced; and, withal, the story, like those which came before it, affords examples of kindliness and pathos which are abundant offsets to any seeming severity.

MR PEABODY'S HYMNS.

We said a few words concerning "the Springfield Collection of Hymns" by the Rev. Wm. B. O. Peabody, soon after they were published, and after a very cursory examination. We have since given it attention enough to authorize us to express our full satisfaction with the work. The variety of Hymns as well as the number of them, is ample. They are also well selected, being taken not only from the

great store house of sacred poetry furnished by Watts and Doddridge, but culled from the collections of all sects and denominations of christians, and gathered from poets of good name and poets without a name, whensoever the strains seemed to flow from hallowed lips.

Concerning the arrangement of the hymns, we see no improvement that could be made. The running titles are sufficiently numerous; and the subdivisions of subjects included under the more general titles, in the Index, are as minute as is necessary to enable one to find the hymns that are sought for, adapted to particular topics.

AMERICAN QUARTERLY REGISTER.

The number for the present month contains the remainder of the "List of Graduates and those who have received Degrees, at all of the New-England Colleges." It is alphabetically arranged, and forms "a complete Index to the Triennial Catalogues of all the Colleges in New-England." It is the work of John Farmer Esq. one of the most diligent and accurate antiquaries of our country, if not *princeps*.

A History of Columbia College N. Y., the fifth institution of the kind, as to the order of time, in the United States, is also to be found in the present number, and contains the principal facts of general interest relating to that Seminary.

The dates of the founding of the first five Seminaries, as given in the Register, are Harvard 1638 [1636?], William and Mary 1692, Yale 1700, New Jersey 1746, Columbia 1754.

ECCLESIASTICAL.

Ordained, on April 22d, over the Congregational Church and Society of Orleans, Mass., Mr Stillman Pratt. Introductory prayer and reading of the Scriptures, by Rev. Mr Orcutt of South Wellfleet; Sermon by the Rev. Mr Pratt, of West Barnstable; Consecrating prayer by the Rev. Mr Boyten of Truro; Charge by the Rev. Mr Shaw of Eastham; Right hand of Fellowship by the Rev. Mr Williams of Brewster.

Installed.—On Wednesday April 15, the Rev. Michael Burditt was installed pastor of the Village Congregational Church in Northbridge. Introductory prayer by Rev. O. Herrick, Milbury; Sermon by Rev. John Boardman of Douglass; Installing prayer by Rev. R. A. Miller, of Worcester; Charge by Rev. B. Wood of Upton; Right hand of Fellowship by Rev. S. H. Fletcher of Warren; Address to the people by Rev. L. Robbins of Oxford; Concluding prayer by Rev. D. A. Grovsner, of Uxbridge.

Rev. James R. Cushing, late City Missionary, has received a unanimous invitation to settle in the East Parish in Haverhill, and has accepted the invitation. —*Boston Recorder.*

Rev. Reuben Bates late of New-Ipswich, N. H., has received a unanimous invitation from the First Congregational Church and Society in Ashby, Mass. to settle with them as Pastor. He has accepted the invitation, and will be installed Wednesday 18th inst.

Long Ministry —Rev Huntington Porter, of Rye, N. H. preached in January last a *Half Century Sermon*, on the 50th anniversary of his settlement as Pastor of the Church in that town. Mr Porter was ordained 50 years ago as Colleague with Rev. Samuel Parsons, and Mr Parsons was ordained in 1736; so that the ministry of these two successive Pastors comprehends almost a complete century,—a fact rare and uncommon, if indeed it have a parallel. —*Portsmouth Journal.*

OBITUARY.

FOR THE CHRISTIAN REGISTER.

Mrs MARY LEONARD.

Died in Scituate on the 29th ult. Mrs Mary Leonard, aged 58, wife of the late Rev. Elijah Leonard of Marshfield.

In contemplating the character of this amiable woman, there is much to esteem, admire and imitate. Few persons ever passed off the stage of life more universally beloved, and more deeply lamented by a numerous circle of relatives and friends. The religion of our Savior, which she had long professed, regulated her whole conduct and was the guide of her life. The Bible she sought as the only standard of christian truth and duty. She carefully and diligently studied its precepts, and conformed her life to the example of our Savior. Those christian virtues which particularly marked her character were gravity, meekness, humility, and benevolence. Yet if any one virtue held a predominance over the rest, it was liberality to the poor. Although benevolence was in her view a principle of the widest possible extent, yet to the poor it was chiefly directed. They not only partook largely of her hospitality at her own table, but enjoyed the fruits of her beneficence at their home. She was accustomed to visit them in their humble dwelling, to "bind up their broken hearts," and "the cause which she knew not, to search out." It was the peculiar and unostentatious manner in which she distributed her favors, that made a lasting impression on those who shared her bounty. She considered the gifts of Providence as bestowed upon her, not for her own use alone, but for the purpose of alleviating the sufferings of her fellow-creatures; and she has often spoke of the great responsibility awaiting those, who, blessed with abundant means of administering to the wants and promoting the happiness of those who suffer from poverty and its attendant evils, still neglect to employ them.

She was naturally fond of retirement, and took great pleasure in reading books of piety and devotion. The gay and fashionable world presented to her but few attractions. She found her chief happiness at home; and it was here, as it ever should be in contemplating the character of woman, that hers may be viewed in its most interesting light. She was remarkable for performing every social and private duty in a calm, regular and unpretending manner. Among her domestic virtues may be mentioned order, neatness, and frugality. A strict attention both to the temporal and spiritual interests of each member of her family, formed a prominent feature in her character. She was ever ready to lend her aid, counsel, and sympathy to her late beloved husband in his declining years: and it is now but little more than one year since death separated them, and thus severed the chief tie which bound her to earth. Possessing naturally a pensive temperament, and feelings of the most delicate nature, keenly alive to sorrow in whatever shape it presented itself, the very sudden death of an only child, an amiable and youthful son, a few years since, heavily weighed down and depressed her spirits; and when deprived of the society, counsel and support of the partner of her joys and sorrows, her mind sunk beneath the stroke. She felt herself "a stranger and pilgrim on earth," and has gone, we trust, to "that better country, even an heavenly," to which she had long and ardently aspired.

INTELLIGENCE.

DOMESTIC.

City Affairs.—In Board of Aldermen, on Monday last, the Committee on streets reported that Tremont street should be made 36 feet wide between the corner of Eliot street and where it branches off near the estate of Miss Byles, and a resolve to that effect was passed. A resolve also passed to widen Temple street by taking 3 1-2 feet from the easterly side as far as the estate of Geo. Parker.

The Superintendant of Public Lands made his annual Report, which was sent down. The sales and engagements to sell the last quarter amounted to $4521; for year ending May 1, $22,167. Expenditures, including Superintendent's commissions, $1913 48.

The Massachusetts Medical Society we understand will meet in this city on Wednesday, the 27th inst.—the time of the meeting having been altered to the last Wednesday of May instead of the first Wednesday in June. This annual meeting brings together a large number of Physicians from all parts of the State. They will dine together in Faneuil Hall. The annual discourse is to be delivered by Dr Bigelow in the Athenæum Lecture Room —*Daily Advertiser.*

The Legislature of Rhode Island will assemble at Newport on Wednesday next, for the purpose of organizing the government, under the late election.

The Connecticut Legislature also meets on Wednesday next, at Hartford.

Bunker Hill Monument.—Mr Willard, the architect, informs us that a great effort will be made to complete the Monument during the coming season. It is intended to carry it the full height of 220 feet, and we hope there is money enough to effect this object. The weather, so far, has been quite unfavorable. If we should have good weather, we shall expect to see the work advance rapidly, in the course of a month.—*Bunker Hill Aurora.*

The two hundredth anniversary of the settlement of Newbury, of which West Newbury and Newburyport once made a part, is to be celebrated by the citizens of the three towns, in the course of the present month. The Hon. Caleb Cushing has accepted an invitation to deliver an address on the occasion.

Private Munificence.—John Tappan, Esq. of Boston, with a spirit of honorable liberality, has presented to the Proprietors of the "Northampton Female Seminary" his father's Homestead in King street, valued at $2000. His object is to enable them to establish an institution on a liberal, munificent plan, which will be honorable to the town and aid the advancement of female education. The lots and houses adjoining the old Tappan Mansion are purchased and the old buildings now on the premises will be removed. The ground then will be laid out in eligible house-lots, reserving a favorable position, sufficiently extensive for the buildings and gardens of the Ladies' School. We feel a high regard for that man who loves the place of his nativity, and after long years of absence still gives evidence of fondness for so hallowed a spot as his early home. If every individual who has gone out from Northampton and acquired fame and heaped up wealth, would remember his birth place by some testimonials of this kind, our town would give different evidences of prosperity from what it now does.—*Northampton Courier.*

State Lunatic Hospital.—An act was passed by the Legislature at the last session, providing for the enlargement of the Lunatic Hospital at Worcester, it having been found that the present building does not afford room enough for the accommodation of the patients offered. The commissioners to whom the erection of the new buildings is entrusted, have determined on the plan, and advertised for proposals from contractors. The new buildings are to be erected, each one hundred feet in length, and thirty-four in breadth, to be attached to the ends of the present building, and running back at right angles from it. They are to be of brick, three stories in height in addition to the basement, and it is proposed that one of them shall be finished in one year from the first day of June next, and the other in two years. —*Daily Advertiser.*

Schools.—A report has been made to the Council of Baltimore, on the subject of the public schools of that city, which gives a brief and general view of their condition.—They comprise now upwards of one thousand students, of whom 635 are boys, and 365 girls. The internal arrangements of the schools are described as being of an excellent character, and the sytem of discipline as gentle and effective. The course of study adopted includes reading, writing, grammar, geography, history, and the first principles of algebra and mensuration: needle work is also taught in the female schools. The committee state that the schools continue to increase in number, and that the prejudice which has existed against them is fast wearing away.

An act has just been passed by the Legislature of New York, giving to the inhabitants of each school district the power of imposing a tax, not exceeding twenty dollars for the first, and not exceeding ten dollars in any subsequent year, for the purpose of procuring a district library; with such further sums as may be required for the purchase of a book case. The library is to consist of such books as shall be prescribed by the inhabitants, at their meeting for the purposes just mentioned—*Ibid.*

Indiana.—We find in the Baltimore American an account of a report, addressed to the Legislature of Indiana by the Trustees of an institution, established by the State for the instruction of teachers of common schools. The report presents a melancholy picture of the condition of that State, so far as education is concerned. It represents that, in 1833, about one fourth part of the children, of suitable age, attended school: that only one in six of the children can read: only one in nine knows how to write: one in a hundred only studies geography, and a still smaller proportion are acquainted with grammar. The people complain, that they find it extremely difficult to procure suitable teachers; and that those, whom they are compelled to employ, are in general both depraved and ignorant.—*Ibid.*

New Jersey.—It appears that out of a population of 300,000, in the year 1828, there were 15,000 adults unable to read, and 12,000 children who were entirely destitute of the means of education.—This is certainly a melancholy exhibition for a State like New Jersey—a State equal to any of her sisters in all the elements of intelligence, and in the facilities for promoting a universal education, and a State too, that can boast of an institution which has afforded the means of educating so many of the first men in the U. States and which counts among her own sons, some of the most accomplished scholars, orators and statesmen in the country.—*N. Y. Courier & Enquirer.*

Post Master General—Amos Kendall, Esq. has entered upon the duties of Post Master General. Major Barry it has been said will proceed as Minister to Spain.

Gambling Houses in New Orleans.—The law recently passed by the Legislature of Louisiana, abolishing licensed gambling houses, has caused, we learn, considerable excitement in the city of New Orleans. Mr Moore, the originator of the law was burnt in effigy in the streets of that city, upon which the friends of good morals had a meeting and determined to present Mr M. with a set of plate as an acknowledgment of their high sense of his bold, independent and meritorious services.—*Nashville Presbyterian.*

Alabama.—The growth of Alabama has been astonishingly rapid. It formed a part of the Territory of Mississppi from 1798 till 1817, when it was separated and placed under a territorial government. In 1819 it was admitted into the Union as one of the United States. The population in 1810 was less than ten thousand; in 1816 it was thirty thousand; in 1818 *seventy thousand;* doubling, and more, in two years; in 1820 one hundred and thirty thousand, nearly doubling again in two years; in 1827 two hundred and forty-five thousand; in 1830 three hundred and ten thousand; and now up to this time, such has been the rush of emigration during the past five years, its population reaches probably half a million of souls. At the present moment, emigants, great numbers of them wealthy planters, are pouring into the State in crowds unprecedented in former years. Mobile, its commercial emporium, has quickened under the impulse; its population has doubled within two years; real estate has advanced one hundred per cent, within the same time, extravagant as the statement may appear, and speculation in landed property is at this moment raging as fiercely in its little bowels as in the pine woods of Maine. *Salem Gazette.*

FOREIGN.

London papers have been received to March 27, brought by the ship Arkwright, from Aberdeen, and the Josephine, from Belfast.

The London Courier of the 27th says,—It is reported this evening, we know not on what authority, that it is Sir Robert Peel's intention immediately to resign.

There have been overtures on behalf of Sir R. Peel and his colleagues to Lord Stanley and his friends, which were coolly received. There have also been confidential communications between Lord John Russell and Lord Stanley, and these two noble lords agree to the full extent, in all political views, excepting upon the Irish Church, upon which question Lord Stanley holds the opinions which caused his secession from Lord Grey's cabinet. Upon the question of municipal reform, Lord Stanley is understood to be in advance of his late colleagues.

In the House of Commons on the 24th, Sir R. Peel in committee of the whole House, stated his plan for a commutation of Tithes in England and Wales, and moved—"That it is expedient to give facilities for the voluntary commutation of tithes in the several parishes of England and Wales, and for a payment in money in substitution thereof, to be allotted on the tithable lands in each parish: such payment to be subject to various stated periods, according to the price of corn; or for the allotment of land in lieu of tithes in parishes wherein the parties concerned may consent to such allotment." In general the plan was approved of, though some of the members expressed an opinion that it would be inoperative, because it was not compulsory. The resolution was, however, agreed to, and was to be reported the following day.

France.—Paris papers have been received to March 30. On the 28th of the month, the Report of the Committee on the American Treaty, which it appears was very voluminous, was presented. The following account of the articles of a *projet* for a law, with amendments, and of the speech of the Duke de Broglie, we quote from the Daily Advertiser.

Art. 1. The Minister of Finance is authorized to take the necessary measures for the execution of the 1st and 2d articles of the treaty signed 4th July, 1831, between the King of the French and the United States the ratification of which was exchanged at Washington, 2d Feb. 1832, and according to which a sum of 25,000,000 is to be paid by France.

Art. 2. The sum of 1,500,000, which the government of the United States have engaged to pay in ten annual instalments, in order to satisfy the claims of France against either the treasury of the United States or any of its citizens, shall, as it is received, be carried to the credit of the budget. [An important provision is here omitted.]

Art. 3. Refers to the manner in which these latter claims and the distribution of the money under them, shall be made.

Art. 4. The payments on account of the 25 millions, shall not be made except in the event of the government of the United States not having in any way violated the interests or dignity of France.

After the reading of the Report, M. Berryer inquired of Ministers whether any explanation had been received from the U. S., any satisfaction for the language of the President's Message, and made some severe comments upon it as well as upon the double course alleged to have been pursued by the Ministers.

The Duke de Broglie, in reply, said that the message of the President was not the act of the Government—it was not an act of the executive authority, for the President only exercises his authority conjointly with the Senate. Strictly speaking then the French Government may be ignorant of this message; in any case it could not demand explanations of an act which was not an act of the Government—which was an act purely municipal, purely interior. Strictly, by the law of nations, the French government had no right to demand explanations upon such an act.—They did not wish however to pretend to be ignorant of such language. What did they do? Not being able, in conformity with the law of nations to demand explanation upon an act of this nature, they nevertheless testified that they resented the words. They recalled their [illegible] This was the strongest act which they could adopt. Now what has happened? It has happened that this message, which I repeat was an act of but a portion of the executive power, has not become the act of the American Goverment. On the contrary it has been disapproved, and the propositions which it presented have been positively rejected. From this moment the French Government was bound to hold, that towards the American Government, it remained in the same relation. From this moment it was bound to hold the reparation, as far as it was concerned, was sufficient.

Under these circumstances, what ought the French government to do? After having done what was due to the dignity of the country, it ought now to do what was required by justice. His conviction had always been, that the treaty of 1831 was founded in a principle of the most rigid justice. He would not have it said a single instant, that he had taken advantage of a misunderstanding between the two governments, to escape the obligation which conscience imposed upon him. He said that the amendment in the last section was introduced by the consent of the government, and the object of it was to place the execution of the treaty under the responsibility of the Minister. He proceeded to notice other topics, and particularly the reported proceedings of our House of Representatives. He concluded by moving that the discussion should be opened on Thursday, April 7th. A motion to postpone the discussion to the 14th of April, was rejected by a considerable majority, and the former motion was agreed on.

Twenty members entered their names to speak in favor of the law, and thirteen against it.

It is asserted in one of the French papers that the Duke de Broglie stated, a few days since, in the chamber of Peers, his intention of bringing forward a motion for the abolition of slavery in the French colonies, if the government itself did not take up the question. It is, therefore, impossible for the Cabinet, which is under his control, to defer presenting a projet de loi, which the new President of the Council declares to be an act of necessity.

A letter from the correspondent of the New York Commercial Advertiser, dated Paris, March 31, says that Mr Livingston was preparing to leave Paris for Holland. He had received no recent advices from government.

New York accounts to March 3, had been received in Paris by was of England, including the portion of the correspondence between Mr Livingston and our government last published. The final proceedings of Congress were not received.

Greece.—The German Courier of the 14th, under date Munich, 13th, states that a formidable insurrection had broken out in Greece. The whole of Messenia was in revolt.—The troops set against the insurgents, had in many instances been obliged to capitulate with them. The object of the rebels was to compel the King to assume the reins of government, and appoint a liberal Ministry.

*** The Dudleian Lecture will be delivered at the University Chapel, Cambridge, on Wednesday afternoon next, by Rev. J. Brazer of Salem. Subject,—Natural Religion.

NEW ENGLAND CONVENTION.

At a meeting of the Managers of the Massachusetts Anti-Slavery Society on Wednesday last, it was unanimously voted to call a *New England Convention of Abolitionists*, to be held in Boston during the anniversary week. A committee was appointed to make the necessary arrangements and to give an official invitation. It may be well here to add, that the proposed Convention is to commence its session on *Monday Evening, the 25th of May;* and we should express the hope, that our brethren of all parts of the country will send large delegations—that we may strengthen each other's hands, and encourage each other's hearts, in this holy cause. Some of the most distinguished advocates of immediate emancipation may be expected to address the Convention.

B. C. BACON, *Rec. Sec. Mass. A. S. S.*
Boston, April 11, 1835.

BOSTON ANTI-SLAVERY CONFERENCE.

A meeting of *the Boston Anti-Slavery Conference of church members*, will be held at the Hall over No. 313 Washington street (a few doors north of West street) this evening at half past 7 o'clock. Question for consideration—*to what extent are the churches in our country implicated in the sin of Slavery.*—Members of Churches interested in the subject are invited to attend. May 9th.

TEMPERANCE NOTICE.

The Norfolk County Temperance society will hold its Annual Meeting in Canton on Tuesday, May 12, at 10 o'clock, A. M.—An Address will be delivered by Rev. H. Hildreth, Secretary of the Massachusetts Temperance Society. Each auxiliary Society in the several towns and parishes in the County is requested to commission two delegates to this meeting.

MARRIAGES.

In this city, by Rev. Mr Barrett, Mr Samuel Hunt to Miss Melina Lovett.

By Rev. Mr Lothrop, Mr Charles Johnson to Miss Sarah B. Rogers.

By Rev. Mr Parkman, Mr James Bailey to Miss Catharine Moore.

By Rev. Mr Himes, Mr Charles Ross to Miss Eliza Averbeck.

Mr George W. Light to Miss Elizabeth C. Palmer.

In Charlestown, by Rev. Mr Walker, Moses W. Walker Esq. of this city, to Miss Sophia R., daughter of Edward Cutter Esq.

In Andover, Richard H. Salter M. D., of Norwich Ct., to Miss Abbie Wheeler, daughter of Rev. Leonard Woods D. D.

In Stow, Mr G. W. Warren, of Charlestown, to Miss Lucy R. Newell.

In Sharon, 21st ult. by Rev. O. A. Brownson, Mr Asaph Tracy of Raynham, to Mrs Nancy M. Copeland of S.

In Framingham, by Rev. Mr Kendall of Medfield, Mr Augustin Leland, Principal of the Academy at Pawtucket R. I., to Miss Lucy-Ann, daughter of Col. James Brown of F.

In Hingham, Mr Perez G. Bowker of Boston, to Miss Eunice J. Cushing.

In Hanover, Mr Thomas H. Leach of this city, to Miss Ann L. Crocker, of Charlestown.

In New Bedford, by Rev. Mr Bent, Geo. W. Otis, M. D., of Boston, to Miss Susan S. Munroe, of N. B.

In Belfast, Me., Benjamin Wiggin Esq. of Bangor, to Miss Sarah, daughter of Hon. Judge Crosby of B.

DEATHS.

In this city, Capt. Wm. S. Cook, eldest son of the late Enoch Cook, Esq. of Charlestown, 27; Miss Alice Barnes, late of Deering, N. H. 38; Miss Abigail Fessenden, 76; Thomas Robbins, son of Rev. J. H. Fairfield, aged 13 mos.

In Providence, R. I. 30th ult. of pleurisy, Thomas P. Ives, Esq. of the house of Brown & Ives 66.

In Tiverton, R. I., very suddenly, Capt. George Lawton.

In New Orleans, 8th ult. Capt. Pierpont Hammond, of Portsmouth, N. H. 37.

April 18, on board whaleship Corinthian, of New Bedford, Mr James L. Robinson, of E. Bridgewater.

In Harvard, Mr John Hill, aged 79.

In Salem, Capt. Tunis Tunison, 57.

In Topsfield, Mr Jacob Towne, senior, in his 85th year; Mrs Mercy Rea, wife of Capt. John Rea.

In Nantucket, on Friday morning, in the 79 year of his age, William Coffin, Esq. a most estimable citizen, honored and beloved by all who knew him.

In Cornish, N. H. Rev. Joseph W. Clary, late Pastor of the Church in that place, formerly of Dover.

PETER PARLEY'S ARITHMETIC.

Peter Parley's method of teaching Arithmetic to Children.

THIS work is on a plan at once entirely new and altogether natural. It consists of a series of pleasing and beautiful engravings, illustrating scenes, sports, and incidents familiar to childhood. The engravings are accompanied by tales, anecdotes, and explanations, and these are followed by a series of simple questions in arithmetic, which the child is to

This arithmetic is immediately connected with, and grows out of the amusements of the child. It is wonderful that a scheme so obviously useful, has never been before adopted in arithmetical books. It is indeed nothing more than taking the same method in a book, that a person would naturally take without it. It is following nature, and this is one step more towards delivering us from the shackles which custom has fastened upon us. The work is beautifully got up, and will be pleasing and attractive to all children at first blush. What a difference between these days and the brown paper age of Dilworth and Daboll!

From Rev. J. L. Blake, Author of several popular School Books, Boston, Mass.

The object of Parley's Arithmetic is to combine instruction with amusement. The attempt to do this has been successfully made; and the work, in my opinion, is well adapted to the use of children in families and in schools. It is one of the best books on the subject I have seen.

From James Thacher, M. D., Author of several valuable works, Plymouth.

Having examined 'Peter Parley's Arithmetic,' it is with much pleasure that I express my decided opinion in favor of its superior utility for the instruction of young children in the rudiments of the art. The author's simple mode of teaching by amusing examples and appropriate cuts, is admirably calculated to allure the juvenile mind to a knowledge of the subject.

From H. Fuller, Teacher of a Select School, Plymouth.

Having used for sometime in my school 'Parley's Arithmetic,' I feel satisfied with its adaption to the mathematical faculties of young children. Its great excellence consists in the author's simple and highly interesting method of 'telling about arithmetic'—so that the scholar is amused and instructed at the same time. It cannot fail to advance the pupil in the important art of calculation, if used as the author recommends. It should be introduced and used in all our primary schools, until a better one appears to take its place.

From Joseph Noble and Charles Holden, of School Committee in Portland, Me.

We have examined a small volume entitled 'Peter Parley's method of teaching arithmetic to children,' with numerous engravings, and do not hesitate to pronounce it a valuable work, and that it is as well calculated to be useful in primary schools as any now in print.

From Charles Minot, Clerk of the General School Committee in Haverhill.

At a meeting of the General School Committee of the town of Haverhill, November 27th, A. D. 1833.

Voted, That, among other books, to introduce 'Peter Parley's Arithmetic' for children, into the public schools in this town.

From Phineas Ingalls and Horatio J. Swasey, Superintending School Committee of Standish.

Upon examination of Peter Parley's Arithmetic, we are decidedly of opinion, that the book is a proper one to be used in our primary schools, and we shall recommend its gradual introduction into the schools in the town of Standish.

From John Boyd, Somersworth, N. H.

Having examined a work, entitled 'Peter Parley's Arithmetic,' I think it the most profitable one in print, for beginners in that branch.

From L. W. Daggett, Wareham, Mass.

Having carefully examined 'Parley's Method of Teaching Arithmetic to Children,' I can most cheerfully recommended it to parents and teachers.

From Isaac Foster, Principal of the Young Ladies' Seminary, Ezeter, N. H.

"I am sorry I have not had the benefit of Parley's Arithmetic in years past. I have never seen any thing, having the name of Arithmetic, half so attractive. Children will have Arithmetic at the outset if they have the food fortune to begin with Peter Parley's."

Recommendations from a very large number of Teachers, who have used the book, might be added as well as numerous favorable notices from the best periodicals, would the length of them permit. The first year of its publication, more than 15,000 copies were sold. Copies furnished for examination by the Publishers,

Price 2,37 1-2 per doz. 25 cts single.

CARTER, HENDEE & Co.
131 Washington st. (up stairs.)

May 9

A CARD.

MOSES FRENCH, Jr., of the late firm of NEVERS & FRENCH, has removed from No. 65 Purchase street to Maine Wharf, formerly occupied by Deacon Daniel Colby, near the bottom of Summer street, where he will keep for sale, Wood, Bark, Hay, English and Anthracite Coals of all descriptions—and where he will be happy to supply the former customers, and all those who please to call on him.

may 9 3m.

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs; or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

Dr Epps' Phrenological Essays, with Notes by Rev. John Pierpont—Price 42 cts.

Simpson on Popular Education.

Dr Caldwell on Physical Education.

Spurzheim's works complete, on Phrenology, Physiognomy, Anatomy, Insanity, Education, &c.

Combe's System of Phrenology, 1 vol. 8vo. with plates.

Combe's Elements of Phrenology, 1 vol. 12mo.

Combe's Lectures on Popular Education, 1 vol. 12mo.

Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.

Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health.

may 9

NEW England Magazine No. 47 for May. This day published by E. R. BROADERS 127 Washington street (up stairs.)

CONTENTS.

Art 1. The Smuggler, by J. S. Knowles. 2, Scenes in Europe, Lafayette, in 1832. 3. Skating, by J. G. Percival. 4. Wakefield, by the Author of the Gray Champion. 5. Cities No. 3, Geneva. 6. The Fields of War, by J. McLellan Jr. 7. Artists and Angels, by Samuel Webber, M. D. 8. Spring Stanzas. 9. The Adventures of Abulfida. 10. Old News No. 3, Old Tory. 11. The Ballad of the Erlking. 12. A Tale upon Talking. 13. Letter to the Man in the Moon. 14. Hymn for joy. 15. United States Senate, No. 1, Thomas Ewing. 16. The Ursuline Community. 17. A New Movement. 18. Critical Notices. 19. Monthly Record.

may 9

JUVENILE MISCELLANY for May.

CONTENTS.

May Morning — Grandmother's Hobby — The broken wagon—Little Ann and her Dying Rose—Frederick Haskell's Voyage — The Raven — The Porcelain Slate—The Sparrows — Ghost Stories—The Pelican—Shepherd and Nightingale, Phrenology—Dogs—Soliloqus of an Indolent Girl—Questions to be answered—The Editors Table.

This day published by E. R. BROADERS 127 Washington st. (up stairs.)

EDINBURGH REVIEW, No 122, for January. CONTENTS. Art. 1. Life and Poems of Rev. George Crabbe. 2. Antiquities de la Nubi. 3d. The Collected Poems of the late N. T. Carrington. 4. An account of the present state of the Island of Puerto Rico. 5. Statements as to the proceedings of the Committee for classing the Mercantile Marine. By John Marshall, Esq. 6 Lyrical Compositions, selected from the Italian Poets, with translations. By James Glassford. 7. Report of the First and Second Meetings of the British Association for the advancement of Science, at York in 1831, and at Oxford in 1832, including its proceedings, Recommendations and Transactions. 8. Travels in Bokhara. By Alexander Barnes 9. Speech of Henry, Lord Bishop of Exeter. 10. Report from the Select Committee of the House of Commons on Steam Navigation to India. 11. On Church Property. List of New Publications.

Terms $2 per annum, when taken in connection with the London Quarterly, Foreign Quarterly and Westminster Review.

This day published by E. R. BROADERS, 127 Washington street, (up stairs.) a30

GREENWOOD'S HYMNS.

CARTER, HENDEE & CO. have just published the fourteenth edition of "A collection of Psalms and Hymns for Christian worship," by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns has been universally approved, by all persons who have examined it, and has given great satisfaction where it has been used.

The following are some of the societies and towns in which it has been used, viz—King's Chapel (Mr Greenwood); Hollis street Society (Mr Pierpont); Second Society (Mr Robbins), *Boston.*—East Cambridge, Cambridge-Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Shirley, Duxbury, Hubbardston, *Mass.*—Walpole, *N. H.* — Hartford, *Conn.* — Portland, Hallowell, Augusta, Castine, *Maine.*—Brattleboro', *Vt.*—Savannah, *Geo.*, and many other places in New England, and the southern and western States. may 2

NEWTON SEMINARY FOR YOUNG LADIES.

THE next Term will commence May 5th and continue 16 weeks.

Board per week including washing	$2,00
Tuition in the English branches for the Term	7,00
Additional for ornamental branches and Languages	2,00
Music	13,00

Reference made to Mr D. L. Gibbens, Boston; Rev. Mr Francis, Watertown; Rev. Mr Field, Weston; and Hon. William Jackson, Newton.

March 7 8w E. HOSMER, Principal.

VALUABLE *work for Academies and Sunday Schools.*

A Catechism of Natural Theology. By I. Nichols, D. D. "Every house is builded by some man. He that built all things is God."

This valuable work, which is wholly free from any thing of a sectarian character, and is rapidly coming into use in various Academies, and the higher Classes of Sunday Schools, is now published by the subscribers—Price $7,00 per dozen.

apr 25 RUSSELL, ODIORNE & Co.

THE FUTURE LIFE.

A SERMON Preached on Easter Sunday, 1834, in the Federal street Church, Boston, by Wm. E. Channing.

This day published by JAMES MUNROE & Co. 134 Washington street.

This Sermon is also for sale (or will be soon received) at the following places.

BALTIMORE.
Lyman Reed & Co. No. 6 South Charles street.
PHILADELPHIA.
R. H. Hobson, No. 147 Chestnut street.
NEW YORK.
C. S. Francis, No. 252 Broadway.
PROVIDENCE.
A. S. Beckwith, Westminster street.
SALEM.
Benjamin Colman, Essex street.
PORTLAND, Me.
Colman & Chisholm.
PLYMOUTH.
W. S. Bartlett.
KEENE, N. H.
George Tilden.

May 9

LIBERAL PREACHER FOR MAY.

JUST published, at 134 Washington St. The Liberal Preacher for May, 1835, containing a Sermon by Rev. William E. Channing, D. D. of Boston Mass.—"The Future Life." may 2

IN PRESS,

THE Child's Duties and Devotions, by Jonathan Farr, and will be published in a few weeks by JAMES MUNROE & Co. Boston Bookstore, 134 Washington street.

PREFACE.

In the following pages I have endeavored to speak to children plainly, affectionately and earnestly. It has been my object to instruct their minds, to interest their feelings and impress their hearts; to make them acquainted with their condition, their obligations and duties; and to inspire them with virtuous and pious sentiments.

I have taken it for granted that children between six and twelve years old are rational and accountable beings; and that they need the influences of our holy religion. They have many temptations to resist, and many trials to endure, and they have many moral and spiritual wants, which nothing but the Gospel can supply.

That this little volume may aid the cause of early piety is the prayer of the author.

Harvard, April 4, 1835. apr 18

DEWEY'S DISCOURSES.

DISCOURSES on various subjects, by Rev. Orville Dewey.

Received and for sale by JAMES MUNROE & Co. Boston Bookstore 134 Washington st. ap 18

SUNDAY SCHOOL DEPOSITORY,
124 Washington street, corner of Water street,

B. H. GREENE would inform all those interested in Sunday schools under the charge of Unitarian Christians, that he has lately made great additions to his stock of Books for Sunday school and Juvenile Libraries, and is now ready to dispose of them on the best terms. This list has been published for the above class of persons, and particularly for those residing at a distance. The books named are the best that can be found in the city. It will be perceived that more care has been taken this year than formerly to print and publish books that have strictly a moral and religious tendency, and calculated to make good and permanent impressions on the minds of the pupils. Orders, from far and near, for the following, or any other works, whether accompanied by cash or not, will be promptly met, and the usual accommodations for exchanging those not wanted, will in every case be allowed.

N. B. Printed Catalogues may be had as above.

Adam the Gardener
Abbot's Teacher
An only Son
Annette Warington
Bible illustrations
Bible Stories
Barbauld's Legacy
Bertha's Visit to her Uncle
Bible Companion
Beatitudes
Biography of Buckminster, Thacher and Abbot
Book of the Atmosphere
Collin Reynolds
Corner stone
Cheering Views
Christian Monitor, 4 volumes
Child at Home
China and the English
Contributions of Q. Q.
Christian Teacher's Manual
Christian Token
Clergyman's Orphan
Clara Newgent
Caroline Westerley
Charlie Seymour
Daily Food
Daily walk
Down the hill
Dick's Christian Philosopher
Dick's Future state
Domesticated animals
Early Piety
Family at home
Family story book
Fire-side Piety
Five years of youth
Flowers of fable
Groggy harbor
Gold Ring
Graudmamma Gilbert
Good Grandmother
Hymns, songs and fables
Home (No. 3 of Scenes & Characters)
History of the Israelites
Happy family
Hours for Heaven
Juvenile Repository
Juvenile Companion
Juvenile Miscellany
Keeper's Travels
Key to Knowledge
Life of Rev. George Crabbe
Lives of the Patriarchs, 2 vols.
Life and travels of St Paul
Life of Lafayette (new)
Memoir of Rev. S. Osgood Wright
Memoir of M. and H. Flower
Memoir of Hannah More
—— of Hannah Adams
Missionary Voyages
Money Box
Old Daniel
Ornaments discovered
Paley's evidences of Christianity
Pleasant Sundays
Parent's Present
Parley's Washington
—— Magazine, 1 vol. bound
—— do. 4 vols. do.
Pious thoughts
Parent's Calumet
Palestine or Holy Land
Prophets and Prophecy
Providence as manifested through Israel
Religion of the Heart
Reflections in retirement
Right opposite
Sunday School Addresses
Sarah and her cousins
Sketches of Female Biography
Swiss family Robinson
Sacred Dramas
Sacred Memoirs, vol. 1, just published
Stories about Boston
School song book
Sephora, a Hebrew tale
Stories of General Warren
Skeptic (No. 2 Scenes and Characters)
Social services, by Greenwood
Scougal's life of God in the soul of man
Sunday school Teacher's Funeral
Sabbath day book
Sadoc and Miriam
Trials of a school Girl
Trial and self-discipline (No 1 Scenes & Characters)
Uncle Philip's conversations.
Value of time
Village Choir
Vegetable world
Week-day book
Ware on the formation of the Christian character
Willson Avery
Youth's Sketch book
Young Christian

B. H. G. is publisher of the following Manuals.

Allen's Questions, Part I.
do do Part II.
do do Part III.
Boston Sunday school Hymn book
Forms of devotions for Sunday schools
Carpenter's Catechism
Sunday school teacher's class book
Social Services, by Greenwood
—Also for sale—
Worcester Association Catechism
Channing Catechism
Bible Biography
Scripture Geography and Atlas
Geneva Catechism, 3d part
Abstract of Bible History &c. &c.

apr 25 3tep&3teop

CALVIN'S INSTITUTES &C.

FOR sale at 134 Washington street the following rare works, folio—the reading all perfect, and in other respects in as good a state of preservation as could be expected from their age.

"Institvtio Christianae religionis, Iohanne Calvino Avthore."

Additi sunt nuper duo Indices, ante ab A. Marlorato collecti: quorum prior res præcipuas, posterior in ea expositos copiosissime sacræ scripturæ locos continet.

Genevæ, Franciscus Perrinus. M. D. LXVIII.

Mosis Libri V, cum Iohannis Caluini Commentariis. Genesis seorsum: reliqui quatuor in formam harmoniæ digesti.

Præter indices duos alphabeticos rerum quarundam in hisce Iohannis Caluini Commentariis notabilium, calci huius voluminis adiectos, vnum in Genesin, alterum in reliquos quatuor libros in forma harmoniæ dispositos: habes & tertium, qui, singulorum capitum quilibet versus (varie alioqui, prout operis ratio postulauit, dispersi) quota pagina inueniri possint, protinus indicabit.

Genevæ, Anno M. D. LXIII. Excvd. Henr. Stephanvs.

TRACTS OF THE A. U. A.

JUST Published by Charles Bowen 141 Washington street.

1st Series. No. 92.—Piety and Morality—their Mutual Importance as elements of Christian Character. By George Whitney.

No. 93.—The promise of Jesus to the pure in heart. By F. W. P. Greenwood. april 18

DABNEY'S ANNOTATIONS.

JUST received Dabney's Annotations on the New Testament, different bindings at reduced prices by JAMES MUNROE & Co. Boston Bookstore No. 134 Washington st. Fe

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

"The following incident lately occurred at Munich in Bavaria. A child of two years of age which had been conveyed in its coffin to the burial house, at the moment when it was about to be committed to the grave, was found sitting up in the coffin, gaily amusing itself with the flowers with which the body had been decorated preparatory to interment, without appearing disturbed by the unaccustomed scene by which it was surrounded. On being addressed, the child requested to be carried to its mother. By law the dead must be kept forty-eight hours in the receiving house before they are buried."

The sound went forth,—and wailing was there,
And low on the bier the coffin was laid—
The coffin which held the infant so fair,
With its blue eyes closed, and its silken hair,
And its form in a snow-white robe arrayed.

And flowers, fresh flowers, were strowed on its breast,
And sweetly it lay so tranquil and calm,
That those who looked on, pronounced it most blest
To be taken thus early to the home of its rest,
And in paradise sheltered, from sorrow and harm.

Yet wailing was heard—the young mother was there;
She clasped the cold form, she knelt by its side,
To the God of her trust she murmured her prayer,
With breathings of faith mingled sounds of despair—
"My child, O my child! would for thee I had died"!

But far from her sight they conveyed the loved one
To the chamber of mourning, of silence and gloom!
Now they waited the hour of the next rising sun
To complete the last rites their zeal had begun,
And the infant so fair, to consign to the tomb.

The morning came forth with its glorious light,
While the child and the coffin were there—
And the beauteous infant was sitting upright,
And he said as he laughed, and his eye was all bright,
"Come Mother, come, here are flowers for your hair."

L. E. E.

BIOGRAPHICAL.

LIFE OF EMLYN.

From Wilson's History of Dissenting Churches, &c.

Thomas Emlyn, was born at Stamford, in Lincolnshire, in the year 1663. His parents were frequenters of the established church, and particularly intimate with Doctor Richard Cumberland, afterwards Bishop of Peterborough; but, being inclinable to the principles of the nonconformists, chose to bring up their son to the ministry in that connexion.

Mr Emlyn made his first appearance, in the character of a preacher, at Mr Doolittle's meeting house in London, in 1682. In the year 1683, he became chaplain to the Countess of Donegal, who then lived in London, and in the year following went over with her and her family to Belfast, in Ireland, where she was soon married to Sir William Franklin, and lived in great state and splendor. Here he had a very liberal and handsome allowance, and was treated with every mark of civility and respect. Sir William, who had a good estate in the West of England, offered him a considerable living in that country; but this offer he declined, on account of his dissatisfaction with the terms of ministerial conformity, though at that time he entertained no scruples on the subject of the Trinity. And that he was no bigot he sufficiently proved by constantly attending the service of the church both parts of the day, and by his frequently officiating for the minister of the parish, with whom he was on a footing of great intimacy, and who was frequently his auditor in the evening when he preached in the Countess's hall. To explain the circumstance of his frequently officiating in the parish church, it should be mentioned, that, without any subscription, he had from the bishop of the diocese a license to preach, *Facultatis exercendæ Gratia.*

Toward the latter end of King James's reign, the north of Ireland was thrown into such a state of confusion and disorder, that the family of Sir William Franklin and the Countess of Donegal broke up; an event that was also accelerated by some domestic differences. In consequence of this state of things, Mr Emlyn returned to London towards the latter end of the year 1688, where he found Mr (afterwards Dr) Daniel Williams, whom the tyrannical and violent proceedings of the popish administration had driven from his flock in Dublin, and who had for some time come to a determination to relinquish his pastoral connexion with them. That determination was known before Mr Emlyn quitted Ireland, and it led Mr Boyse to inquire of him by letter, whether he was willing to become Mr Williams's successor, and to desire him to take Dublin in his way to England. But he declined the proposal. In Mr Emlyn's journeyings from Ireland to London, he had frequently preached in the parish churches of the towns through which he passed; and at Liverpool, in particular, being seen in a clerical garb at the door of his inn, one Saturday evening, by the minister of the place, he was requested by him to give his parishioners a sermon on the following day, which he accordingly did. When he passed that way some time afterwards, the minister of the place being dead, several of the inhabitants who had heard him before desired him to preach to them the next Sunday; which service he performed so much to their satisfaction, that they offered to use their interest with the patron, to procure for him the living: but his views of things obliged him to refuse their kind offer.

After Mr Emlyn had returned to London, being out of employment, he was in the year 1689, invited by Sir Robert Rich, one of the lords of the Admiralty, to his seat near Beccles, in Suffolk, and prevailed upon him to officiate as minister to a Dissenting congregation at Lowestoff, in that county. In this place he continued for about a year and a half, but declined the invitation of the people to become their pastor, having determined not to undertake the duties of that office in any congregation with whom there not a probability of his continuing for some length of time. While he continued at Lowestoff, he maintained a friendly intercourse with the parish minister, accompanying him when making collections for public charities, and frequently taking several of his people along with him to church; by which means a perfect harmony was preserved between the members of the establishment and the Dissenters. During his residence here, likewise, he contracted an intimate acquaintance with Mr William Manning, a nonconforming minister in the neighborhood. As they were both of an inquisitive turn, they had frequent meetings, in which they jointly examined into the principal points of religion, and mutually communicated to each other their respective sentiments. Dr Sherlock's Vindication of the Trinity having been published about this time, their thoughts were much engaged on the consideration of that subject; and the more they inquired into it, the more did they see reason at first to doubt of, and afterwards to differ from, the commonly received opinion. Mr Manning embraced the Socinian creed, and used all his powers of persuasion to bring Mr Emlyn to concur with him; but without effect. The interpretations given by the Socinians to the scriptures, appeared to him to be so forced and unnatural, that he could not be persuaded to admit them; nor did he alter his sentiments upon the subject during the remainder of his life.

When, upon the flight of James II. into France, matters were tending to a settlement in Ireland, and the Protestant congregations had begun to re-assemble in peace and order, Mr Boyse again urged Mr Emlyn to accept the pastoral care, jointly with himself, of the Dissenting society of Wood-street, Dublin. After having taken a considerable time for deliberation, and consulted with ministers of experience and respectability, he yielded to the application made to him, and in 1691 removed to Dublin. In this city he soon rose to high reputation as a preacher. He had not only the external recommendations of a portly presence, a strong clear voice, and a graceful delivery; but his discources were at ,once rational, persuasive, and pathetic. Controversial points were scarcely ever introduced by him into the pulpit. His manner of conducting the devotional part of worship was peculiarly excellent; and he was also exemplary in the discharge of the private duties of a Christian minister. In the year 1694 he married Mrs Ether Bury, a widow lady, with a handsome jointure; and, being possessed of an easy fortune, lived in affluence and happiness, highly respected by his people, and beloved by all who knew him. In the year 1697, he had some thoughts of openly declaring his sentiment with respect to the Trinity, and of relinquishing his connexion with his congregation; but, upon deliberation, he determined not to proceed so abruptly in so important an affair, nor hastily to throw himself out of a situation of much usefulness. At the same time, he resolved to embrace the first fair occasion that should offer of declaring his opinion concerning the Trinitarian doctrine. Towards the latter end of the year 1701, he met with severe domestic afflictions, in being deprived by death of a young son, and of his wife, who was endeared to him by every consideration. The latter stroke, especially, inflicted a deep wound on his heart, as may be seen in the sermon which he preached on the occasion, and which was printed under the title of "Funeral Consolations." It exhibits a fine specimen of pathetic eloquence, united with raticnal, just reflections; and is to be met with in the volume of sermons that was published after the author's death, in the Protestant System, the Practical Preacher, and perhaps other collections.

In less than nine months after the death of his wife, a scene of cruel persecution against Mr Emlyn commenced, on account of his opinions respecting the doctrine of the Trinity. Dr Cummins, a noted physician in Dublin, and a leading member of the congregation in Wood-street, who had himself been brought up to the study of divinity, but afterwards chose the medical profession, observing that Mr Emlyn avoided expressing the common opinion, and the arguments which are used to support it, strongly suspected that he was not a believer in the supreme deity of Jesus Christ. This suspicion he communicated to Mr Boyse; when they jointly waited upon Mr Emlyn, acquainting him with their jealousies, and earnestly desiring to know his real sentiments in the matter. Upon this application Mr Emlyn thought himself bound as a Christian, not ashamed of his principles, explicitly to declare what his faith was, and freely owned himself convinced that *the God and Father of Jesus Christ* is alone the Supreme Being, and superior in excellence and authority to his Son, who derives all from him. At the same time Mr Emlyn told them that he was far from wishing to create any disturbance in the congregation, but willing to leave them peaceably, that, if they pleased, they might choose another minister. If the true spirit of the religion for which they were zealous had possessed their mind, they would have acquiesced in such a proposition. But such was not their temper. Mr Boyse brought the matter before the Dublin ministers, though he well knew the narrowness of their principles. At an interview with them, Mr Emlyn candidly explained his sentiments; the result of which was, on that very day they agreed to cast him off, and that he should not be permitted to preach any more. This they did without consulting his congregation, who, as yet, were entire strangers to the affair. Mr Emlyn, however, directed the deacons and chief managers of his church to be called together, when he informed them, that a difference of opinion relative to the Trinity, had made him obnoxious to some who were then present, and to the ministers of Dublin; on which account, with thankful acknowledgments for the respect and kindness which they had shown him for many years, he requested that they would give him his dismission. At this information the gentlemen assembled were very much surprised and affected; and Dr Cummins himself then wished that he had taken no steps in the business. They first proposed to Mr Emlyn that he should for some time desist from preaching; but this he could not accede to, unless some declaration were made respecting the cause of such a proceeding, lest he should be suspected of having been guilty of some immorality. They next proposed that he should retire for a while to England, that there might be time for consideration before any definitive resolution was adopted in the business. With this proposition he complied, and, with great inconvenience to himself and family, embarked for England the day after this meeting was held; but not before the Dublin ministers sent two of their number, imperiously to "charge him, as (says he) the word was, not to preach any where when he went thither."

On his arrival in England, Mr Emlyn's situation must have presented itself to his mind in various views most afflictive to his feelings, and that required an uncommon share of fortitude and self-possession to prevent him from sinking under it. He saw that he had entered on a dark scene, and must arm himself for various trials. He was, most probably, on the point of being cruelly divorced from those connexions that had materially contributed to the felicity of his social life; of having the great respect with which he had been treated turned into contempt; and of exchanging a state of ease and affluence, for one of difficulties and embarrasments. But he possessed so firm a persuasion that he had acted no other part than that of an upright conscientious man, and so clear a conviction of what he believed to be truth, that he resolved to adhere to it at all hazards. When he came to London, he met with some persons who were disposed to treat him with candor and charity: an account of which reception highly offended the Dublin ministers, who endeavored by their letters to render him as odious as possible, while by every method in their power they excited the clamor and rage of the people in Dublin against him and his opinions. While he was in London Mr Emlyn published a short account of his case.

After about ten weeks absence, notwithstanding the discouraging accounts which he received of the temper of men's minds at Dublin, he thought it necessary to return to his family; and finding that both his person and doctrine lay under great odium with many who knew little of the subject in dispute, he considered it to be an act of justice to himself, and especially to the truth, to show what evidence there was in the scriptures of the opinion which he embraced. With this view he wrote his "Humble Inquiry into the Scripture Account of Jesus Christ, or a short Argument concerning his Deity and Glory, according to the Gospel." A few days after his work was printed, Mr Emlyn intended to return to England; but some hot-headed Dissenters, to their eternal disgrace, resolved to have him persecuted. And one of them, Caleb Thomas by name, after a consultation had been held to devise the speediest and surest method of carrying their resolution into effect, obtained a special warrant from the chief-justice to seize our author and his books. He had then the hardness of heart to accompany the keeper of Newgate in the execution of the warrant, and was afterwards a forward and eager witness at Mr. Emlyn's trial. Our author, with part of the impression of his works, being thus seized, was carried before the lord chief-justice, who at first refused bail, but afterwards granted it, on two sufficient persons being bound in a recognizance of eight hundred pounds for Mr Emlyn's personal appearance.

MISCELLANEOUS.

EARLY DISCOVERY OF STEAM POWER.

The *Courier des Etats Unis* extracts from a French paper, a very curious historical document, which goes to prove that nearly two hundred years ago, a man was confined in a mad house for having had the genius to discover the power of steam. The document is in the form of a letter, dated Paris, 1641, from a French gentleman to his friend in the country, in which the writer describes his doing the honors of Paris to an English Marquis of Worcester, represented as a man of strong and original mind. Among other places, they visited together the lunatic asylum at Bicetre, where their attention was attracted by a man crying out to them —"I am not mad: I have made a discovery which will enrich the country that shall apply it." On being asked what it was, he said, shrugging his shoulders, "Ah! it is something very simple—you would never discover what it is—it is the employment of the steam of boiling water." The keeper said that his name was Solomon de Caus. He came from Normandy four years before, in order to present to the King a memoir on the wonderful results that might be obtained through his invention. To listen to him, one would think that machinery and carriages could be set in motion by steam. Cardinal Richelieu dismissed him without a hearing. De Caus, however, continued to repeat his applications, until the Cardinal, tired of being constantly beset by him, and importuned by "his nonsense," ordered him to be confined in the lunatic hospital at Bicetre. He had written a book on the subject, and the Marquis of Worcester, after examining it, said —"This man is not mad, and in my country, instead of being confined, he would have been loaded with wealth." On conversing with him, the Marquis said, that he was now deranged, but that he had been rendered so by captivity and suffering.

Such is the substance of this letter, which is another instance added to many others, which prove that when a man is much beyond his age, he is much more likely to receive persecution than honor. The great discoverers and improvers among men have generally been neglected, despised, imprisoned, or put to death by their contemporaries.—*Baltimore American.*

[From the Correspondent of the Baptish Register —Professor Sears.]

GERMAN LITERATURE.

The literature of Germany begins already to exert a commanding influence over the whole civilized world, and the question is becoming daily more important, "In what estimation ought we to hold its literary productions?" Sweeping assertions of commendation or blame are not only destitute of those lineaments which render a picture individual and definite, but must, from the nature of the case, contain a mixture of falsehood and truth. Viewing the subject only on one side, both the eulogists and detracters of German merit have told the truth, but in a way so partial as to make it border closely on falsehood. The Germans think their chief merit lies in speculative philosophy, while most other nations smile at this pretension. They stigmatize the inductive philosophy, as fragmentary and unscientific—as being destitute of universality, and consequently of unity. They deny that a study, not founded on universal principles, deserves the name of science. Probably they are the only people who have the remarkable faculty of subjecting the universe to their immediate observation, and thus arriving at universality. In elegant literature, they have many, very many, names of which they may well boast; and yet, probably, no nation issues so much bad writing from the press. In history, their learning and diligence is unbounded; and yet, more arbitrary historians the world never furnished. But in philology, they are the great ones of the earth! This is in some sense true. They write grammars, dictionaries, and commentaries, for the rest of the world. Their great merit in this, is, their thorough-going way of studying the learned languages. With them, all the *minutiæ* of criticism become subjects of grave importance: mole-hills swell to mountains, and fierce and protracted controversies are held about an accent, a letter, or the fragment of an inscription. *Cui bono?* is looked upon as an inferior question, which can enter none but an inferior mind. Allowing that in philology the minutest points are as essential as the weightiest to make up the whole of the science, it is still to be kept in mind that this perpetual plying the ingenuity and racking the invention, after all is known that can be known, contributes as little to sound criticism as dialectical refinements to sound logic. There is an immense amount of this kind of learning, which, happily for our busy country, has never crossed the Atlantic. But with all their hair-splitting subtleties, their airy hypotheses, and bold conjectures, the Germans exhibit, in this department of study, an extent of knowledge, a luminousness of exposition, and strength of genius, which may challenge the world for an equal.

QUAKERS.—Among the very numerous testimonials in favor of this exemplary class of professing Christians whose usual designation stands at the head of this article, there are none more to the point than that given by the Hon. Prentiss Mellen who states, that during his connection with the courts of his country, for a term of about 40 years, he has never known but one instance of a quaker's being arraigned for a Criminal Action. Supposing that some may have the curiosity to know what that case was, I relate the following anecdote which was recently related to the writer while on a visit at Portland, it probably being the case alluded to by the Hon. Judge.

There is a worthy, wealthy merchant, at Portland, whom I will call Friend W. a very powerful, athletic man, withal rather quick and passionate, though tolerably well tempered by a good degree of quaker moderation. It so happened one day that he felt himself very much insulted in his own store, by an overbearing, intruding and much less worthy neighbor. Says Friend W. "friend James, as thee appears to have done thy business, perhaps thee had better leave my store, lest some of these tools fall on thy head," (it being a hardware store.) Friend James, not being disposed to leave, but continuing his abuse, friend W. took him by the collar and the pantaloons, and in an instant landed him in the middle of the street. Friend W. was accordingly arrested for the breach of the peace: on being placed at the bar of the Court, he was asked whether he was guilty. Yes, was the reply, I gave him a little friendly push out of my store.

Friend W. was accordingly fined sixteen shillings. "Cheap enough," said he, "it is *only about one shilling per foot for the distance I sent him.*" [*Portsmouth Journal.*

LUMBERMEN.

The Lumbermen are returning from their winter quarters, and their departure is marked by movements somewhat similar to the breaking up of a muster or ball. The cattle are brought down in droves and carried away to be refitted by food and rest for employment another season. The weary teamsters, with long beards, and tattered garments, are emerging from the depth of the forests again to breathe the atmosphere of civilized life. After having been pent up through the dreary winter months, in their camps in the woods, it must be pleasure indeed for them to join their families again, and count their gains, while they recount their hardships.

We possess advantages here for a systematic business which are to be found in few other places in the world. In most places, there is a particular season for business, which, when over, leaves the inhabitants without any resource for occupation, and obliges them idly to sit down [illegible] winter cuts off much business—at the South the summer—the hurricane months in the West Indies, and something every where; but here, as soon as winter closes our river, all eyes are turned towards the forest—the river open, all eyes are turned to the ocean. If at any time we feel the lack of something to do, the void is soon supplied by imitating the example of the two Yankee boys, who, it is said, when shut up in a room, "*both* made money by swapping jackets;" so we, when we have nothing else to do, and can't sleep, go to work and speculate in house lots, wood lots, and timber lands. There are more examples among us of the real plotting, busy, go a-head yankee, than in any other place with which we are acquainted. If John Neal wishes to retrieve his credit by writing another "Yankee," let him come to Bangor; we will engage to furnish him with a store of incidents, and at least five or six hard characters.—*Bangor Daily Whig.*

THE IRISH MOOSE DEER.—The fossil elk of Ireland is the most celebrated of the ruminating animals found in a fossil state, and is that which naturalists, are the most unanimous in considering as an unknown species. The horns of this animal are found in Ireland, not, properly speaking, in the bogs, but in the gravel or alluvial earth, which usually forms the base on which the peat-moss rests. The horns are of an extraordinary size; and Cuvier has shown, that they are neither those of the elk nor the rein-deer. The horns of the largest elks, now living, are not above half the size of the fossil horns of Ireland. The results, deduced from a long and accurate comparison, are, that the Irish elk, the deer of Scania, and the great buffalo of Siberia, are unknown animals; but that the other fossil bones of this order are undistinguishable from those of the common deer, the roe, the urus, the ox, the buffalo, &c.

SPORTSMAN'S DEVICE.—A German journal contains the following paragraph: the wife of a laboring man, in the neighborhood of Stockholm, died some time ago, and the husband made the necessary preparations for the interment. He, however, deposited a block of wood in the coffin, instead of the corpse, which he conveyed, during the night, into a forest, that it might serve as a bait for wild beasts. By this expedient he succeeded in catching a wolf and two foxes. On the circumstance being made known, the man was arrested and carried before a court of justice; but, far from being intimidated, he claimed the award offered for destroying mischievous animals.

EMERSON'S NEW PRIMER.—The Progressive Primer and Fourth Class Reader: a first Book for children, to be used as an introductory to the National Spelling Book, and Third Class Reader. By B. D. Emerson.

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Teachers and school committees are invited to examine this little work—This day published by RUSSELL, ODIORNE & Co. ap 11.

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Just published by S. G. SIMPKINS, Court street. mar 21.

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Social services for families and Sunday schools.
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——— Astronomy, do.
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Missionary Voyages
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New England and he institutions
Temperance anecdotes
Life of Lafayette
Child's book on intemperance
Down the hill
Sephora, a Hebrew tale
Parent's Cabinet
Reflections in retirement
Stories about Gen. Warren
Voyages and Adventures of Jack Halyard
Life and travels of the apostle Paul
The Mother's friend (Abbot's series)
The Mother at home do.
The child at home do.
Fireside piety do.
Right and wrong
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Field's Questions
Worcester Association catechism
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Adams's Letters on the Gospels
Hamilton's Questions
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Boston Sunday school Hymn book
Bible stories for children
Calmet's dictionary of the Bible
Kenrick's Exposition
Nichol's Natural theology
Paley's Evidences
Dabney's annotations
Locke on the Epistles
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do. Sunday Library apr 25

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GREEK. Fisk's Greek Grammar and Exercises; Jacob's Greek Reader; Donnegan's Greek and English Lexicon.

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